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REPORT

OF THE

SANSKRIT COMMISSION
1956-1957

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Ministry of Education and Culture
Government of India, New Delhi
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गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार
कृपया पुस्तक के ऊपर कोई निशान आदि
न लगायें ।

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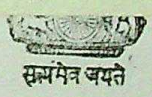
पुस्तकालय
गुरुकुल काँगड़ी विश्वविद्यालय, हरिद्वार
वर्ग संख्या.....आगत संख्या.....6923

पुस्तक-वितरण की तिथि नीचे अंकित है। इस तिथि सहित २० वें दिन तक यह पुस्तक पुस्तकालय में वापिस आ जानी चाहिए। अन्यथा १० पैसे के हिसाब से विलम्ब-दण्ड लगेगा।



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॥ ॐ ॥ श्रीः ॥

॥ वाक् ॥ अहं राष्ट्री संगमनी वसूनाम् ॥

// Vāk // ahám rāṣṭrī saṁgámanī vásūnām //

Speech : 'I am of the State. I make all that is Good come together'

—*Rgveda*, X. 125, 3.

॥ यामृषयो मन्त्रकृतो मनीषिणः । अन्वैच्छन् देवास्तपसा श्रमेण ।
तां देवीं वाचम् हविषा यजामहे । सा नो दधातु सुकृतस्य लोके ॥

// yámṛṣayo mantrakṛto manīṣiṇaḥ/
anv áicchaṅ devās tápasā śrámeṇa/
tắṁ devīṁ vácaṁ haviṣā yajāmahe/
sā́ no dadhātu sukṛtásya loké/ /

'Whom the Sages, the Makers of Hymns, the Wise Ones,
And the Gods also, sought with Fervour and with Effort :
Her, the Divine Speech, with this Offering we pray;
May She vouchsafe Welfare unto the World'.

—*Taittirīya-Brāhmaṇa*, II, 8, 8.

॥ संस्कृतं नाम दैवी वागन्वाख्याता महर्षिभिः ॥

// saṁskṛtaṁ nāma daivī vāg anvākhyātā maharṣibhiḥ //

'Sanskrit is the Divine Speech set forth by the Great Sages.'

—Daṇḍin, *Kāvyādarśa*, I.

॥ வடசொல் எல்வாத்தேயத்திற்கும் பொதுவாகலானும் ॥

//vaṭacol ellā-t-tēyattiṟkum potuvākalāṉum//

'Because Sanskrit is Common to all Parts of the Country.'

—Sēnāvaraiyār, Commentary to
Tol-kāppiyam, Collatikāram 9,
Eccaviyal Verse 5

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GOVERNMENT OF INDIA

SANSKRIT COMMISSION

Poona 4 : November 30, 1957

Maulana Abul Kalam Azad,
Minister for Education and Scientific Research,
Government of India.
New Delhi

Dear Maulana Sahib,

On behalf of the Sanskrit Commission it is my privilege to present our Report to Government for its consideration and action.

2. It has taken us one year to complete our work. It was expected that we would be able to do it earlier. But the unexpectedly large mass of Replies to our Questionnaire and Evidence from Members of the Public in the various parts of the country, which all had to be properly looked into, could not be handled and utilised before this period of time. We are very grateful to the authorities for appreciating this position.

3. I feel very happy and proud to be able to present this Report to you as a unanimous Report.

4. There has been all through perfect cordiality and agreement among Members of the Commission. Each one was actuated by a sense of high responsibility in this work of national significance. Most of the Members of the Commission are Educationists and Sanskritists of experience and eminence, and besides they possess a knowledge of conditions in India and abroad. They have all taken part in the public life of the country within their sphere of study and work. Some of them also have very wide practical acquaintance with the administrative side of running Educational and Cultural Institutions of importance. In this work they have not spared themselves, and have taken great pains to understand the situation, and, on the basis of the views expressed by the Members of the Public, to recommend measures which will be for the well-being of the people. The Commission has obtained the benefit of this experience and this wide acquaintance with the academic and administrative sides. The sincere and disinterested labours of each and every one of my colleagues in studying the question and in bringing out the Report cannot be too highly praised. The work entrusted to us by the Government was of high educational, cultural as well as national importance, and the approach to the problems by the members was as all-sided and comprehensive as one could wish it to be. Their line of approach in the first instance was that of objective fact-finding, not divorced from high ideals of service to the people through the preservation of the basic elements of their national culture.

5. There is one subject to which I would urge upon the Government to give its immediate favourable consideration. Our Questionnaire was prepared in Sanskrit in addition to English, as we wanted it to reach our Sanskrit scholars with whom Sanskrit is more living than any other language but who do not understand English. We were pleased to find that this was a right move, since some 40% of the replies sent to us were in Sanskrit, and a large number of witnesses also gave their evidence in Sanskrit. This fact lays an obligation upon both the Commission and the Government to bring out a Sanskrit version of the Report, at least in a brief form. In this way alone the Report and what it stands for can reach a large section of the Indian people who are interested in Sanskrit education and Sanskrit studies and who stand to benefit by it. It would be anomalous if the Report of the Sanskrit Commission was not issued in the Sanskrit language also. I would, therefore, as Chairman of the Commission, suggest that immediate steps be taken for the preparation of the Report in Sanskrit, and for its early publication.

6. As Chairman of the Commission, I have nothing specially to bring to the notice of the Government, excepting that Government might give early consideration to our recommendations. As an Educationist, who has been connected with Linguistic and Humanistic Studies and Research for over 40 years, I

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can only put in a plea before our National Government for the support of Sanskrit which forms one of the bases of the cultural and political Unity of India. In my opinion as a Professor of Linguistics who has not cut himself off from public contacts and public affairs, the rehabilitation of Sanskrit in Indian education and Indian public life, apart from the general cultural life of the people, will be a potent factor which the Government may well employ to fight the growing fissiparousness of Linguism and to strengthen the bonds of unity among the Indian people. The implementing of the aims and objects, which the Government had in view with regard to Sanskrit and its place in Indian education and Indian life when this Commission was appointed, will unquestionably win the grateful approbation of the people. About the enthusiasm of the people of India as a whole for Sanskrit, we have received, in the course of our tour and our work, the most convincing evidence.

7. I have to thank you and other Members of the Government for all the courtesies and support which we, as Members of the Commission, have received from you.

Yours very sincerely,
SUNITI KUMAR CHATTERJI
Chairman, Sanskrit Commission.

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REPORT OF THE SANSKRIT COMMISSION

CHAPTER I

INTRODUCTION

1. The Sanskrit Commission appointed by the Government of India, in terms of their Resolution No. F. 34-1/56-A-1, dated the 1st October, 1956 (See Appendix I), has completed its deliberations and has now the honour to submit the following Report. In response to the demand voiced forth by the public and the Parliament, the Government appointed this Commission "to consider the question of the present state of Sanskrit Education in all its aspects". That the Government took the most opportune step in appointing this Commission was more than amply borne out when, in the course of its inquiry, the Commission could see for itself the enthusiasm that this act of theirs had produced in the country and the wide appreciation of the concern that the Government had evinced in promoting the study of the language and literature in which the culture of the country was enshrined.

2. The Sanskrit Commission comprised the following Members :—

1. Dr. Suniti Kumar Chatterji,
   Chairman, West Bengal Legislative Council, Calcutta. (*Chairman*).
2. Shri J. H. Dave,
   Director, Bharitiya Vidya Bhavan, Bombay.
3. Prof. S. K. De,
   Professor of Sanskrit Language and Literature,
   Post-Graduate Research Department, Sanskrit College, Calcutta,
   (now Professor, Jadhavpur University, Calcutta).
4. Prof. T. R. V. Murti,
   Sayajirao Gaekwad Professor of Indian Civilization and Culture, Banaras Hindu University,
   Banaras.
5. Prof. V. Raghavan,
   Professor of Sanskrit, University of Madras,
   Madras.
6. Asthana-Vidwan Panditaraja V. S. Ramachandra Sastry, Sankara Mutt, Bangalore.
7. Prof. Vishva Bandhu Shastri,
   Director, Vishveshvarananda Vedic Research Institute, Hoshiarpur.
8. Prof. R. N. Dandekar,
   Professor of Sanskrit, University of Poona,
   Poona. (*Member-Secretary*).

Shri K. Sundara Rama Sarma, Assistant Education Officer, Ministry of Education, New Delhi, acted as Assistant Secretary.

3. The terms of reference of the Commission and the procedure to be followed by them were laid down by Government in their Resolution as under :—

"The terms of reference of the Commission will be—

(i) to undertake a survey of the existing facilities for Sanskrit Education in Universities and non-University institutions and to make proposals for promoting the study of Sanskrit, including research ; and

(ii) to examine the traditional system of Sanskrit Education in order to find out what features from it could be usefully incorporated into the modern system."

In connection with its work, the Commission, in the words of the Government Resolution, was to

"obtain such information as they may consider useful for or relevant to any matter under their consideration whether by asking for written memoranda or by examining witnesses or in such form and in such manner as they may consider appropriate, from the Central Government, the State Governments and such other authorities, organisations or individuals as may, in the

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opinion of the Commission, be of assistance to them", and

"to visit or depute any of their Sub-Committees to visit such parts of the territory of India as they consider necessary or expedient".

4. From the very beginning, the Commission felt that the terms of reference, which specifically mentioned only two items, namely, (i) Sanskrit Education in Universities and non-University institutions and (ii) traditional system of Sanskrit Education, were somewhat restricted ; and unless these terms of reference were understood in the widest possible sense and certain other matters connected with the problem of Sanskrit Education and Research were properly examined, the deliberations of the Commission would not be really complete. It was, for instance, necessary to inquire into the question of Sanskrit studies in Secondary Schools, which were primarily the feeders of Universities. The extent and standards of Sanskrit studies in Universities were dependent upon the nature of those studies in Secondary Schools. No subject of study could be pursued in a school or college without reference to what the student of that subject would or could do after the completion of his education. The avenues open for a branch of study or the roles persons brought up in a particular discipline can play as educated citizens have a direct relation to the strength and continuance of that branch of study. The policy in respect of Sanskrit as, indeed, in respect of all education must be correlated to the needs and aspirations of the members of the body politic. The Commission, therefore, felt that it was necessary to consider the place of Sanskrit and the Sanskrit in the national life of present-day India. For this purpose, the Commission endeavoured to cover a large field in the course of its inquiry. It directed its attention to all important questions relating, directly or by necessary implications, to Sanskrit studies in India. That the Government themselves contemplated the Commission to make a thorough investigation is borne out by the preamble to their Resolution where they have actually referred to "Sanskrit Education in *all its aspects*".

5. After the attainment of Independence, the Government of India took on hand the re-organisation of education, and, for that purpose, appointed two Commissions, one relating to University Education with Dr. Sarvepalli Radhakrishnan as Chairman and the other to Secondary School Education with Dr. A. Lakshmanaswami Mudaliar as Chairman. With respect to the Official Language of the Indian Union as adopted in the Constitution (namely, Hindi, side by side with English for the present), the Government also appointed another Commission under the Chairmanship of late Bal Gangadhar Kher. In the Reports of these three Commissions, the question of Sanskrit Education and the place of Sanskrit has been discussed.

6. The University Education Commission (December 1948—August 1949) has, in its report, indicated what the place of Sanskrit (or Classical Language in general) should be in the scheme of General Education in Secondary Schools and Colleges. While discussing courses of study in Arts and Science it has regretted the fact that the importance of the study of classics in our languages has not been sufficiently realised. In that very context, it has made the correct appraisal of the value of Sanskrit language and literature and has voiced forth the hope that "our students will be encouraged to take up Sanskrit in their degree course" (p. 131). Elsewhere it has pointed that Sanskrit language and literature, which constitute our cultural heritage, offer many opportunities for research. It is interesting that, in connection with research in Fine Arts, the Commission should have specially referred to the knowledge of Vedic music to be derived from the study of *Samaveda*. In its observations on religious education, the University Education Commission has stressed the importance of Sanskrit works, which embody the element of morality in a larger sense and which are thus best suited for a true spiritual training. It would also like our educational institutions being imbued with the atmosphere of simplicity and consecration which Sanskrit ideals of education as embodied in the ancient Gurukulas stood for. The University Education Commission has even discussed the claims of Sanskrit as the medium of education and has accepted the fact that Sanskrit was the *lingua franca* for the world of learning in ancient India. The Commission has also briefly indicated the facilities available in various Indian Universities for specialisation in Sanskrit and allied subjects.

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7. The Secondary Education Commission (October 1952—June 1953), while discussing at some length the question of the study of languages in Secondary Schools, has favoured the view that the study of Sanskrit should be promoted and those who wish to take it should be given every possible encouragement. It has recognised the great appeal which Sanskrit possesses both from the cultural and religious points of view, and has shown an awareness of the present deterioration and the danger of eventual extinction of its study. At another place, the Secondary Education Commission has stressed the need for revising the methods of teaching the classical language and for modern techniques being employed in their study.

8. The Official Language Commission (June 1955—June 1956) also had included in its Questionnaire a number of questions relating to Sanskrit, and the Sanskrit Commission could see from the Report of that Commission (a confidential copy of which was placed at its disposal by the Union Home Minister) that the Official Language Commission also accepted the basic importance of Sanskrit. The Report refers more than once, when speaking of regional languages, terminology and cultural unit of India, to the great role that Sanskrit has played. The Report says : "It is hardly necessary to add that, besides the current regional languages, there is an immense amount of work which needs to be done in respect of Sanskrit, Pali, Prakrits, Apabhramsa, etc. The Sanskrit language pre-eminently and the other ancient languages in different degrees have powerfully influenced current Indian speeches and a study of these has an obvious bearing on the study of contemporary forms of speech" (p. 218). In its concluding remarks (in Ch. XV), the Official Language Commission, while emphasising the role and value of Sanskrit, says : "All our languages, including what are known as the Dravidian languages, have through all the centuries habitually drafted, in a greater or less degree, to meet every new situation and requirement for expression of a new idea or shade of meaning, upon that vast and inexhaustible treasure-house of vocabulary, phrase, idiom and concept comprised by the Sanskrit language and literature. The Ramayana and the Mahabharata, the Puranas and the Sastras, the Classical poems, dramas and literary masterpieces of Sanskrit have served throughout those centuries not only as the reservoir of ideas, sentiments and parables to be drawn by all for the embellishment of their literary output, but also as benchmarks of literary excellence, as standards for social conduct, as examplars of morality, and in short, as the repository of wit and wisdom of all the Indian peoples throughout the ages....." (p. 249).

9. In recent years various State Governments also had appointed Committees to examine and report on different aspects of Sanskrit Education and Research in their respective States. On the appointment of the Sanskrit Commission, letters were addressed to the Education Secretaries of all the States requesting them to supply the Commission with the Reports of such Committees, and the following material was received by the Commission :

1. Report of the Sanskrit College Syllabus Revision Committee, Government of United Provinces, 1938[1].
2. Report of the Sanskrit Reorganisation Committee, Bihar, 1939.
3. Report of the Sanskrit Pathasala Reorganisation Committee, Government of Uttar Pradesh, November, 1947 (Report published in March, 1950).
4. Report of the Sanskrit Education Committee, Government of West Bengal, 1948[2].
5. Report of the Committee on Sanskrit Education, Travancore, October 1948 (Report published in 1949).
6. Sanskrit Entrance Examination Reorganisation Committee, Madras, 1949[3].
7. Report of the Sanskrit Pathasala Reorganisation Committee, Government of Bombay, 1950.

1. This Committee was appointed in 1938 and its Report was published in 1941. This Report mentions the Report of the Sanskrit College Reorganisation Committee, appointed by the U. P. Government.
2. This Committee was appointed in March, 1948 and its Report was published in 1949. The Reports of two other Committees, the Sanskrit College Committee (1923-26) and the Bengal Sanskrit Association Committee (1938), are referred to in this Report.
3. Recommendations of this Committee in connection with the Reorganised Oriental High Schools were given effect to in 1952.

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8. Committee for Educational Reforms, Mysore (Report submitted in February, 1953).
9. Report of the Punjab State Sanskrit Committee, 1954 (Report submitted in April, 1956).
10. Report of the Committee for Reorganisation of Sanskrit Institutions, Madhya Pradesh, 1955.
11. Report of the Sanskrit Samiti, Government of Rajasthan, 1955-56.

10. Some of the more important recommendations of these Committees have been given among the Appendices of this Report (See Appendix II).

11. Shri Radhanath Rath, Minister, Orissa State, supplied to this Commission a copy of the Recommendations of the Oriental University (Puri) Committee set up by the Government of Orissa in July, 1955. Literature relating to the newly founded Sanskrit University of Varanasi, to the Kurukshetra University (Punjab) and to the Vikrama University (Ujjain) was also made available to the Commission.

12. At its fourth Session held at Tirupati in November 1955, the Sanskrit Vishva Parishad had appointed a Committee (a) to enquire and report on the re-organisation of the traditional courses in Sanskrit so as to fit them into the scheme of modern education and create possibilities of career; (b) to enquire and report on the methods of teaching Sanskrit at all stages with special reference to the new method of teaching which is being tried by the Kuppuswami Sastri Research Institute, Pandit Anant Sastri Phadke and others; and (c) such other matters as may be germane to the above. A copy of the preliminary Draft Report drawn up by the Secretary of this Committee was made available to the Commission by him.

13. On the 30th September and the 1st October, 1955, the Union Ministry of Education had convened at New Delhi a Conference of Professors of Sanskrit in Indian Universities. The Conference was attended by 29 Professors, representing various Universities, and among other invitees were such eminent scholars as Mahamahopadhyaya Dr. P. V. Kane and Professor K. A. Nilakanta Sastri. This Conference was called upon to suggest steps that might be taken to encourage larger number of Indian students to study Sanskrit and to make recommendations in connection with the reconstruction of the syllabus of Sanskrit studies and the co-ordination of standards in Sanskrit teaching. The Conference discussed at some length the various questions placed before it for consideration and passed comprehensive resolutions on such matters as the place of Sanskrit in General Education, the duration and content of Sanskrit courses in Universities and Pathasalas, the system of examinations, the qualifications of teachers of Sanskrit at different levels, the promotion of research and publication, and the desirability of establishing an All-India Board of Sanskrit Studies.

14. The Sanskrit Commission has taken into consideration the recommendations in all these official and non-official Reports and the resolutions passed at the Conference of Professors of Sanskrit. Not only have the materials presented in these Reports been useful to this Commission, but this Commission felt greatly heartened in its efforts by the fact that the States of the Indian Union had found it necessary to enquire into the condition of Sanskrit learning in their respective regions and had from time to time considered the question of re-organising and revitalising Sanskrit studies.

15. The appointment of the Sanskrit Commission by the Government of India, at this juncture, is particularly significant. It is true that, under the Constitution, education is the responsibility of the State Governments. But, in view of the facts that Sanskrit is of all-India provenance, is the basis of most of the modern Indian languages and is important from the points of view, among others, of the country's cultural heritage and national solidarity, it is but proper that the Union Government should feel concerned about the promotion of its study at all levels. The State Governments are naturally faced with local problems, and some of them have more pressing demands of developing their regional languages. It is the duty of the Centre to see that all those issues of larger significance, which are for the ultimate good of the nation as a whole, are taken care of by it. It was, therefore, but proper that the Union Government should have, through a Commission, sought ways and means to evolve an all-India policy in this respect. Generally speaking, the Committees appointed by various States, which have been referred to above were charged with an inquiry into some specific

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problems, relating to Sanskrit Education, such as the re-organization of Pathasalas, within their own regions. The present All-India Commission, which has been asked to consider the question of Sanskrit in all its aspects, thus represents the culmination of the various efforts so far made by the different state Governments in the matter of promoting Sanskrit.

16. The appropriateness of the appointment of this Commission at the present juncture cannot be over-emphasised. Since the attainment of Independence, the country as a whole has been undergoing an all-round regeneration, and the Government have gone all out to explore the channels through which they could help the growth and consolidation of the nation. It cannot be forgotten as Rajyapal Shri Sri Prakasa said that, in the struggle for freedom which this nation waged, it was insprired and sustained by a sense of its great heritage and an ardent desire to come into its own and regain the glory that had been eclipsed by alien domination. The dawn of independence has been looked up to by the nation as the beginning of an age of cultural rehabilitation of the country. In the fields of arts and letters, several concrete steps have been taken by the Government. And Sanskrit, being the bedrock of Indian speech and literature and the artistic and cultural heritage of the country, has been naturally looking forward to the Government, all these years, for measures for its rehabilitation. This Commission, in the course of its tours, could see a feeling of regret and disapointment among the people that, while no positive steps had been taken for helping Sanskrit, the measures undertaken in respect of other languages have had adverse repercussions on it. The ultimate result of this has been that Sanskrit has not been allowed to enjoy even the status and facilities it had under the British Raj. In this connection, the Sanskrit Commission would like to quote an old verse, which many Sanskritists referred to and which graphically pictured their real feeling :

रात्रिर्गमिष्यति भविष्यति सुप्रभातं
भास्वानुदेष्यति हसिष्यति पङ्कजश्रीः ।
इत्थं विचिन्तयति कोशगते द्विरेफे
हा हन्त हन्त नलिनीं गज उज्जहार ॥

" 'The night will pass and the bright day will dawn ; the sun will rise and the lotus will bloom in all its beauty'—while the bee, imprisoned in a closed bud, was thus pondering over its future, alas, an elephent uprooted the lotus—plant itself."

17. The grievance of the people was acute, because they had expected that there would be a better and more sypathetic understanding for Sanskrit after Independence. The appointment of the Sanskrit Commission may, therefore, be said to reflect the Union Government's keen awareness of this feeling and their sincere desire to develop Sanskrit Education and Research in the country on proper and fruitful lines.

18. The first meeting of the Sanskrit Commission was held at New Delhi on the 7th and the 8th October, 1956. That meeting was devoted to a discussion regarding the terms of reference and the plan of work to be adopted by the Commission. At that meeting, the Commission also drafted questions and considered the points to be included in the Questionnaire to be issued by it. The setting up of a Secretariat for the Commission was discussed, and it was, decided to have the Headquarters of the Commission at Poona. The Secretariat of the Commission started functioning at Poona on the 1st November, 1956. During the month of November, the Questionnaire was finalised and printed. It was then distributed to about 4,000 persons and institutions throughout India, who were interested in or were concerned with Sanskrit Education and Research. The Questionnaire was published both in Sanskrit and English (See Appendix III). It was only thus that the Commission could reach the large number of Pandits in the various parts of the country, whose views on this subject, which was so vital to them, it was particularly anxious to elicit. The response from the public and the Governments was indeed, most encouraging, and far exceeded the expectation of the Commission. Nearly 1,200 replies to the Questionnaire were received, including a good many in Sanskrit[1]. These replies were then carefully analysed by the Technical Assistants, under the direction of the Member-Secretary, and the analyses were supplied to each member. These analyses themselves ran into 2,653 typed sheets. Side by side with these analyses, questionwise synthesis-statements were also got prepared for the use of Members.

1. Out of the 1,200 replies received, nearly 470 were in Sanskrit.

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19. At the first meeting of the Commission, it was decided that the Commission should visit some important centres—both traditional and modern—of Sanskrit learning in India, with a view to examining *in situ* the conditions prevailing in various States and meeting individuals and representatives of institutions of all types in those regions, interested in the subject of the Commission's inquiry. The tour programme of the Commission (See Appendix VI), which was carried out in five laps, covered all the 14 States of India. The Commission visited 56 centres and interviewed over 1,100 persons, representing various shades of opinion Apart from these interviews, the programme of the Commission at these places included visits to Pathasalas, Universities, Research Institutes, Libraries, Manuscript Collections, etc., besides attending meetings of Pandits, Vedic recitations, Sastrartha and presentation of plays and variety programmes in Sanskrit. Just as many of the replies to the Questionnaire received by the Commission were in Sanskrit, quite a number of interviews also took place in Sanskrit. It was not the Pandits alone who gave their evidence in Sanskrit; many Sanskritists of the modern type also freely discussed with the Commission through the medium of Sanskrit. This once again proved that Sanskrit still continued to be the *lingua franca* of Sanskrit scholars of this country, irrespective of the different regions to which they belonged.

20. A glance at the tour programme and interviews of the Commission would show that the Commission had practically combed the country and had seen to it that no type of Sanskrit study and no kind of institution had escaped its attention. It visited places like Navadwip, Varanasi, Ayodhya, Mathura, Ujjain, Kanchi, Tanjore, Mysore, Trivandrum and Tripunittura, which had been celebrated centres of Sanskrit learning down the centuries ; it visited the birth-places of two of the greatest figures in the history of medieval Sanskrit, Sankara and Ramanuja ; and it called on the present representatives of the Maths of the three great Acharyas—Sankara, Ramanuja, and Madhva. The programme of work in the different regions was normally in charge of the Members of the Commission, who were in touch with the Institutions, individuals and authorities in those areas. Every care was taken to see that the evidence before the Commission was drawn from all the diverse quarters and through accredited and representative bodies and individuals.

21. Summaries of all the interviews as also of the many memoranda which were submitted to the Commission were duly suplied to Members. The Members thus had at their disposal quite a large amount of material bearing on the various aspects of Sanskrit Education and Research.

22. The Commission would like to take this opportunity of expressing its thanks to the State Governments, Universities, Public Institutions, Officials and Private Individuals, who were very helpful in its work. The most abiding impression of the Commission's tour was one of great paradox. On the one hand, the Commission saw a tremendous enthusiasm for Sanskrit both among Sanskritists and non-Sanskritists, and, on the other, a depressing deterioration in the extent and standard of Sanskrit learning in traditional as well as modern institutions. On the one hand, Sanskrit scholars, members of the public, educationists and authorities were keenly alive to the importance of Sanskrit studies ; and, on the other, there was one kind or another of official and administrative difficulty or lack of practical assistance which produced a sense of frustration. On the one hand, both Pandits and modern Sanskrit scholars were held in esteem as votaries and repositories of culture ; and, on the other, the badge of being the poor relations of the house was evident on their persons. Nevertheless, the Commission could see that there was created a general atmosphere of hope and expectation owing to its appointment by the Union Government. And this fact, while it encouraged the Commission on the one hand, always reminded it, on the other, of the great and momentous responsibility which was laid on it.

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Chapter II

HISTORICAL RETROSPECT

1. As we are concerned here directly with Sanskrit education at the present time, it is not necessary to go into the details of its past history. But some of our present-day problems of Sanskrit education have their roots deep in the past, and cannot be properly understood without reference to the historical forces which brought them into existence. As for instance, there is the unique phenomenon of the indigenous system of Sanskrit education existing side by side with Sanskrit teaching in the modern Schools, Colleges and Universities. This has no parallel in Western countries where classical education is an integral part of the University education, and as such, has no separate existence outside the Universities.

2. Even when the modern Indian languages were developing, Sanskrit continued its course of creative activity, particularly in the realm of religious and philosophical literature, and its prestige was not at all on the wane. It continued to be the common all-India medium of communication among the learned and the means of maintaining an all-India standard in literary attainment and production, even in modern Indian languages. With the ascendancy of Muslim power, a foreign language became, for the first time, the language of court-life and wide administrative use in revenue, legal and other departments. However, this dominance of Persian, though it had its repercussions on Sanskrit, could not dislodge the latter from its established position. It was only when the British brought in a complex administrative machinery and set in motion a new policy of education that the scales turned completely, leading to the rapid decay of Sanskrit learning. It is, therefore, necessary to indicate here, without attempting a detailed historical survey, the most prominent landmarks in the history of modern education, so that the fortunes of Sanskrit during the last hundred and fifty years may be clearly followed and its present problems appreciated in their proper perspective.

3. So far as the ancient period of our history is concerned we need say but little. The State in ancient India, it must be specially pointed out, freely patronised educational establishments, but left them to develop on their own lines, without any interference or control. Education in ancient India was meant to be a riligious initiation, and its main basis was an intimate personal contact between the teacher and the pupil. Indian education continued to be distinguished by this essentially religious and personal character for a very long time. As a matter of fact, Indian education has had a continuous tradition from very early times almost right down to the present day. In the course of this long period, from the Vedic times onwards, some development or change was quite inevitable. But the general pattern with its salient features, such as, the Gurukula ideal, oral instruction insistence on moral discipline and character-building, freedom in the matter of the courses of study, absence of extraneous control, consciousness on the part of the State—and, what is perhaps more important, of the general public—that education was one of their basic responsibilities, had remained essentially the same. Buddhism and Jainism might have, in the early stages, brought in some new influences, but they soon adapted themselves to the main orthodox pattern. The advent of the Muslim conquerors also does not seem to have affected this indigenous Hindu system of education to any appreciable extent. Some important centres of Hindu learning no doubt suffered at their hands and they may have ushered in a new form of education in Arabic and Persian which had no connection with the Hindu system. But the contents and methods of Hindu education remained materially unchanged.

4. It was the contact with the Europeans, particularly the British, which first created a kind of intellectual ferment among the Indians. This contact became responsible for a re-orientation of their educational ideals and methods. The English East India Company, being a mere body of merchants, did not undertake any educational activity for the first hundred years of its existence. It was only in 1698 that, in terms of the Charter Act of that

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year, the Company was forced, for the first time, to turn its attention to educational matters. The Charter Act required the Company to maintain priests and schools in its garrisons—a provision, which was, of course, intended solely for the children of the Company's European servants. In 1765, the East India Company was granted the Diwani of Bengal, Bihar and Orissa, and thus became, in a sense, a ruling power in India. Notwithstanding this change in status, the Company continued its attitude of indifference in matters concerning education.

5. The available records are very meagre with regard to the character and extent of Sanskrit education existing at the time of the British advent, which brought in the spread of English education. The testimony of the early missionaries, as well as that of young Indians who were inspried by a somewhat blind zeal for their newly acquired knowledge of Western literature, is generally too sweeping and prejudiced, in view of the fact that they were occupied, more or less, with denouncing everything Hindu. No attemp was made till 1822 to collect authentic information. In that year, Sir Thomas Munro, Governor of Madras, distressed at the rapid decay of ancient literature and arts ordered an investigation into the state of indigenous education in his presidency. The results of his enquiries were not made known until 1826, in which year Sir Thomas reported them to the Board of Directors in a minute dated March 10th. In the meantime, in 1823, Mountstuart Elphinstone set on foot a similar enquiry in Bombay, but it was not completed and communicated till 1832. In January 1835, W. Adam was similarly appointed by Lord Bentinck to make a detailed investigation in Bengal and Bihar. His three valuable reports, published by order of Government, appeared in July 1835, in 1836 and in 1838 respectively.

6. The pattern of indigenous education during the 17th and 18th centuries and the early 19th century was something like this. There were two kinds of schools : (a) elementary schools teaching only the three 'R's through the mother tongue, and (b) schools of higher learning. Among the latter kind of schools, again, there were two types : (i) Sanskrit Pathasalas or Tols, and (ii) Persian and Arabic Madrasahs. It is these Pathasalas or Tols which are important from our point of view. Generally, students who desired to learn Sanskrit did not go to the elementary schools at all, but directly joined the Pathasalas. Some salient features of these Pathasalas may be noted here : these Pathasalas depended mainly on financial assistance from the Rajas, landlords, big merchants and the religious-minded-Hindu public. They were conducted by Brahmans for their pupils, who were also generally Brahmans. The teachers were usually learned Pandits—some of them authors of repute—but they received a meagre remuneration in the form of grants of land from their patrons, voluntary presents from pupils, and some kind of *daksina,* in cash or in kind, from the public on special occasions. No regular fees were charged from pupils; on the contrary, free boarding and lodging were afforded to them. Usually the Pathasala was held in the house of the teacher, or in a temple.

7. The number of students that flocked to a particular Pathasala depended primarily upon the scholarship and reputation of the teacher, and as academic degreees were not conferred on the results of any public examination, it was enough if the students could claim that they were approved pupils of particular teachers who had acquired celebrity in particular branches of traditional learning. What was taught in these academies was well taught, and the attainments were not inferior to those of any ancient nation, or to those of European scholars prior to the Renaissance. But if the training was thorough, it tended to become more or less scholastic. The Pandits were the visible representatives of culture, religion and all the higher forces in men; and their pursuits of knowledge partook of the nature of a sanctification. While this fact explains their absolute devotion and their scorn of shallowness, it also explains the general impracticability and unprogressiveness of their instruction. Not only whole texts but commentaries upon commentaries were committed to memory; and the minutest questions often evoked discussions lasting for days in which the characteristic scholastic method of argument and counter-argument was employed with all the resources and vigour of an eminently rich language.

8. As already pointed out, in the early stages of the regime of the East India Company, the Company as such made no efforts

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to establish any educational system. However, there is, from our point of view, one very significant landmark towards the end of the 18th century. In 1781, Warren Hasting started the Calcutta Madrasah mainly in order "to conciliate the Mahomedans of Calcutta". His example was followed by his successor, Lord Cornwallis, who, at the instance of Jonathan Duncan, started at Banaras, in 1791, the Banaras Pathasala or Hindu College, which later on came to be called, at different periods, Banaras College or Sanskrit College, Banaras. The two purposes of the Company in starting the Sanskrit College were officially stated to be to endear themselves to the Hindus and to rear a group of scholars who could assist them in administering the Government and the laws of the people.

9. A reference may be made here to another important factor which must have helped—though indirectly—the establishment of the Sanskrit College at Banaras. During the last two decades of the 18th century, there was in evidence among some Europeans in India and in Europe a very great enthusiasm for Sanskrit. The writings and translations of Sir William Jones attracted the attention of European scholars to Sanskrit language and literature, and this prepared the way for a scientific study of Indology in Western Universities. Goethe broke into poetic appreciation of Kalidasa's *Sakuntala,* as translated by Jones; Sir Charles Wilkins, the first translator of the *Bhagavadgita* into English (in 1784), who was described as "Sanskrit-mad", established an oriental printing press in Calcutta. Jones and Wilkins were also responsible for the foundation, in 1784, of the Asiatic Society at Calcutta. Papers on Oriental subjects discussed at this Society were later published in the *Asiatick Researches*. These events had their own influence.

10. The course of studies originally proposed by Duncan for the Banaras Sanskrit College was based on the all-comprehensive scheme of 18 Vidyas or Sciences mentioned in the Puranas, though in actual practice the College adopted the curriculum which had then been in vogue among the Pandits of that place. To begin with, the College was to have nine Professors, (including the Rector or the Head Pandit) who were to teach Veda, Vyakarana, Vedanta, Nyaya, Mimamsa, Purana (and Kavya), Jyotisa, Ayurveda and Dharma-sastra.

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In April 1844, J. Muir became the first Principal of the College. He introduced graded courses, providing for the compulsory study, in Junior Classes, of subjects like Ganita and Kavya. During the principalship of J. Ballantyne, the study of English was introduced in the Sanskrit College in 1847-48. This "interesting experiment" soon became crystallized into an Anglo-Sanskrit Department. A. E. Gough (who was then the Anglo-Sanskrit Professor) reported in 1877 that the Department was the modern and progressive side of the Sanskrit College, and that it had a reasonable success and a liberalising tendency on the rest of Indian scholars at Banaras. However, in that very year, the Department was abolished. It was at this stage that a controversy arose between G. Thibaut and Pramada Das Mitra on the question of the ideal Sanskrit scholar. Thibaut wanted to convert the Pandit into an accomplished Sanskrit scholar of the Western type by making his knowledge fertile in the direction of independent research. To attain this object, he thought that English should be studied as a means to understanding Western Sanskrit scholarship. By fusing Western and Eastern thought, Thibaut hoped to produce a scholar capable of using both for the general advancement of Sanskrit learning. As against this, Mitra wanted to superimpose English and Western thought on Sanskrit learning by making an Indian scholar of Sanskrit first become a finished Pandit and then take to English and European studies. It was thus a question of fusion *vs.* superimposition. Nothing, however, came out of this controversy.

11. The year 1880 represents an important landmark in the history of the Banaras Sanskrit College. For, it was in that year that the present system of Sanskrit examinations (*padavi-pariksa*) was first introduced. It is well known that these examinations gained increasing popularity in the course of the next few years. The tenure of Dr. Venis as Principal was marked by great activity. The magnificent Sarasvati-Bhavana was constructed for the housing of large collection of manuscripts; the Vizianagaram Sanskrit Series was inaugurated: a large number of new scholarships were instituted: and the literary and research work of the staff grew considerably in volume. From 1918 onwards, the courses of studies in the Sanskrit College were

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changed from time to time. These changes often reflected the changing attitude towards Sanskrit Education of the Government and the public.

12. About the time of the establishment of the Banaras Sanskrit College, another tendency in educational policy was becoming evident in India. Charles Grant, who had been the Secretary of the Board of Trade created by Warren Hastings, wrote in 1792 a tract called *Observations on the State of Society among the Asiatic Subjects of Great Britain particularly with respect to Morals and on the means of improving it.* In that work, Grant pronounced his highly damaging judgement on India, and proposed that the panacea for the moral degradation of the Indians was "the communication of our knowledge ..... by the medium of our language". Since that time, "Western knowledge through the medium of English" became a popular slogan even among some educated Indians. Apart from the controversy regarding the content and medium of public instruction, which Grant thus initiated, his efforts, coupled with those of Wilberforce, started a movement in England, which eventually resulted in the responsibility for educating the Indians being thrust on the unwilling East India Company. In his minute of 1811, Lord Minto referred to the sad state of learning in India, and attributed it "to the want of that encouragement which was formerly afforded to it by the princes, chieftains and opulent individuals under the native governments". The outcome of all these circumstances was that by the Charter Act of 1813, the East India Company was forced to recognise the education of the Indians as one of its foremost duties.

13. Section 43 of the Charter Act directed the Company to set apart a sum of not less than one lakh of rupees in each year to be "applied to the revival and improvement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India". The Directors of the Company thought that the objects of this Section in the Act could not be achieved "through the medium of public colleges.....because the natives of caste and of reputation will not submit to the subordination and discipline of a college". Therefore, in their Despatch of 1814, the suggested that it would be advisable to leave the Indians "to the practice of an usage, long established amongst them, of giving instructions at their own houses, and by our encouraging them in the exercise and cultivation of their talents, by the stimulus of honorary marks of distinction, and in some instances of pecuniary assistance". The Directors desired—obviously for political reasons—that all the work in this connection should be concentrated at Banaras, "which is regarded as the central point of the religious worship of the Hindoos, and as the great repository of their learning". Information was, accordingly, sought on "what ancient establishments are still existing for the diffusion of knowledge in that city; what branches of science and literature are taught there; by what means the professors and teachers are supported; and in what way their present establishments might be improved to most advantage". The Despatch further referred to "many tracts of merit in Sanskrit" on the virtues of plants and drugs and on the application of them in medicine, and to "treatises on astronomy and mathematics", and suggested that "due encouragement should be given to such of our servants..... to apply themselves to the study of the Sanskrit language".

14. Very little was actually done till 1823 in pursuance of the Charter Act of 1813 and the subsequent Despatch. Reference may, however, be made to the establishment of a Sanskrit College at Poona during this intervening period. The Maratha Chronicles tell us that, with a view to patronising learned Pandits, the great Shivaji started, at the instance of Samartha Ramadasa Swami, the institution of *Daksina*. The *Daksina* served both as charity and as a reward for learning. Persons versed in various Sastras were examined in the palace of the Peshwas at Poona, and on the basis of that examination, the merit of a person and the amount of *Daksina* to be paid to him were determined. It is interesting to note that, if a Pandit produced a tradition of qualified pupils, he was given special consideration. Some eminent Pandits were granted permanent annuities, which they received even without their having had to go to Poona every year—unless, of course, they aspired to attain, through their study, a higher rank and a larger amount of *Daksina*. The annual expenditure involved in the distribution of *Daksina* amounted to about five lakhs

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of rupees. The institution of *Daksina* became very popular under the Peshwas. We are told by a contemporary writer that the news of the *Daksina* had spread far and wide, and learned men used to congregate at Poona from such distant places as Kashi, Rameshwar, Telangana, Dravidadesha, Konkan, Kanyakubja, Kumbhakona, Srirangapattan, Mathura, Gadhwal, Malawa and Gurjar. In order to have a competent panel of examiners, the Peshwas had to maintain at Poona quite a large number of Pandits who had distinguished themselves in different branches of Sanskrit learning. This necessarily resulted in the establishment of a number of Sanskrit Pathasalas in Poona itself and in some adjoining centres like Nasik, Sangli, Miraj, Bhor, Phaltan and Wai. In course of time, the example of the Peshwas was followed by most of their feudatories, and, even till recently, the *Sravana-Masa-Daksina* of Baroda used to do so much to promote traditional Sanskrit learning.

15. After the fall of the Peshwas in 1818, the *Daksina* came to be discontinued by the British but in 1821, Mountstuart Elphinstone set apart a decent sum out of the original fund, for the establishment of a Sanskrit College at Poona, that being, according to him, a sure way of fulfilling the original purpose of the *Daksina*. The College began with 85 pupils, who were each paid a stipend of five rupees per month, and with 18 Sastris and a Principal, and only traditional branches of learning were taught. In 1837, classes for the study of English and other modern subjects came to be opened under the same roof; the Sanskrit side of the College gradually began to dwindle, and in 1856, it was closed down altogether. Incidentally it may be pointed out that the Deccan College of Poona represented, in a sense, a revival of the old Poona Sanskrit College. The Deccan College was abolished in 1934, but resurrected in 1937, in the form of the present Deccan College Post-Graduate and Research Institute.

16. In 1823, a General Committee of Public Instruction was set up at Calcutta to carry out the proposals embodied in the Charter Act of 1813. In spite of the new ideal of Indian education, which was sponsored by Grant and which was becoming popular day by day, the Committee showed, in its initial stages, its preference for Oriental studies. This started the famous controversy between the Orientalists and the Anglicists. Besides the many British people of the early 19th century, who, in their self-complacency, believed that their language, literature and culture were distinctly superior to those of the Indians and so must be imposed upon the Indian natives in their own interest, there was growing in India a section of newly educated persons who also sincerely believed in the necessity for Indians of modern studies through English. The reason for this attitude of theirs is not far to seek. They had seen how the indigenous schools of higher learning, namely, the Pathasalas, were unable to come up to the requirements of a new age; on the other hand, English as a language of the rulers, attracted great attention and its study opened up new avenues of gaining positions of respect and more lucrative employment under the Government. The Orientalists, on their part, were not opposed to the knowledge of the English language and the Western Sciences; they only wanted that this knowledge should proceed from and be based on Oriental learning. In other words, they favoured engrafting of European knowledge on Oriental learning. The views of the European and Indian Anglicists eventually prevailed and soon took a concrete shape when, in 1817, the Hindu College of Calcutta came into existence. It was meant to teach Hindu boys primarily English language and some modern subjects, though Sanskrit also was introduced in its curriculum in 1826.

17. But the Committee of Public Instruction did not pay any heed to the agitation of the Anglicists. On the contrary, it went ahead with its plan to found a Sanskrit College at Calcutta. This led Ram Mohan Roy to lodge a strong protest against this move of the Committee. However, despite his protest, the Calcutta Sanskrit College was duly established in 1824 during the administration of Lord Amherst, as a Tol with 55 stipendiary students and 8 professors who taught Nyaya, Smriti, Darsana, Vyakarana, Jyotisa and Ayurveda. In 1828, classes for teaching English were added to the College, but they were discontinued in 1835 and again re-opened in 1944. In 1851, Pandit Ishwar Chandra Vidyasagar, who was then the Principal, substituted the modern methods of teaching Sanskrit for the traditional method usually practised in Tols. During his term of office and that of his successor, E. B. Cowell, the Sanskrit College came to be transformed

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into a modern educational institution with a School and a College Department, both of which were affiliated to the Calcutta University. Attempts were, however, made, through its Tol Department, to preserve its character as a centre for intensive study of Sanskrit. To these three departments—Anglo-Sanskrit Collegiate School, Anglo-Sanskrit College and Oriental or Tol Department—a Post-Graduate and Research Department was added in 1951.

18. After the Calcutta Sanskrit College, two more Oriental Colleges were established —one at Delhi in 1825 and the other at Agra in 1827. The main subjects taught in these Colleges were Sanskrit, Arabic and Persian. English classes also were introduced, in course of time, but only as appendages and not as organic parts of the colleges.

19. The many-sided importance of Sanskrit was also appreciated by a number of responsible Englishmen and other Europeans in India. Already the Despatch of 1814 had emphasised that there were "in the Sanskrit language many excellent systems of ethics, with codes of laws and compendiums of duties", and the Court of Directors had, therefore, decided that due encouragement should be given to the study of Sanskrit. In his report on the Sanskrit College, Calcutta, A. Frazer said (31st January, 1835): "The acquisition of Sanskrit is indispensable not only for the study of the classical books composed in that language, but principally as the mother-language of a great number of Indian dialects ..... It is true and obvious that a true and radical reform of a nation in learning and morality (which is the object of a good Government) will begin and proceed with the improvement of their own national language. In this respect the study of Sanskrit cannot be sufficiently encouraged..." Captain Candy, Superintendent, observed in his report on the Poona Sanskrit College (1840): "Sanskrit I conceive to be the grand reservoir from which strength and beauty may be drawn for the vernacular languages... I look on every native who possesses a good knowledge of his own mother-tongue, of Sanskrit and of English, to possess the power of rendering incalculable benefit to his countrymen."

20. The first few years of the Committee of Public Instruction presented an ironical spectacle. While leading Indians were agitating for instruction in European literature and science and were protesting against the continuance of the prevailing Orientalism, a body of English gentlemen was found to insist upon the retention of Oriental learning to the practical exclusion of European learning. The Committee had already established a press at Calcutta, and, by 1830, fifteen Sanskrit books had been published. In 1830, the press undertook to publish the *Mahabharata*, but could not complete that work owing to subsequent changes in the educational policy of the Government.

21. But the influence of the Orientalists soon waned and the popularity of English education grew fast, culminating in the tirade of Trevelyan against Sanskrit literature and Macauly's Minute of 1835, which sought to produce "a class of persons, Indians in blood and colour, but English in taste, in opinions, in morals and in intellect". Among Macaulay's recommendations were the immediate stopping of the printing of Arabic and Sanskrit books, abolition of the Madrasah and the Sanskrit College at Calcutta and larger encouragement to the Hindu College at Banaras.

22. Lord Bentinck, the Governor-General, endorsed Macaulay's views, and in his Resolution of 1835, decided that "the great object of the British Government ought to be the promotion of European literature and science among the natives of India; and that all the funds appropriated for the purpose of education would be best employed on English education alone". He however, promised that the existing institutions of Oriental learning would not be abolished as long as pupils studied there and that the stipends then given to teachers and pupils would not be stopped, though "no new stipends shall be given.....

1. Macaulay complained that "we are forced to pay our Arabic and Sanskrit students while those who learn English are willing to pay us". Macaulay's sweeping observation that "a single shelf of a good European library was worth the whole native literature of India and Arabia" shows his crass ignorance of the situation. Incidentally, it is heartening to note that the Scarborough Commission, which was appointed by the British Government in 1944 to inquire and report on Oriental, Slavonic, East European, and African Studies, has criticised (p. 23) the "traditional exclusiveness" (of the British people), abundantly evident in Macaulay's Minute on Indian Education, "which tends to disregard and even to look down upon culture which has little in common with our own". The Report considers the Macaulay spirit detrimental to the development of Oriental studies.

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hereafter". He further directed that "no portion of the funds shall hereafter be employed on the printing of Oriental works".

23. It should be further noted in this connection that the Government resolution of 1844 declared English education in terms of bread and butter by directing for the first time that for public employment preference would be given in every case to those who had been educated on English lines. This completed the victory of the new education.

24. It would seem that the political and social vicissitudes and the economic distress which had come upon the Pandits as a class were not the only reasons for the rapid decline of Sanskrit studies. It was primarily the result of a change of outlook and attitude, fostered sedulously by a distinctly alien and somewhat haphazard State policy of over a century, which was right in insisting upon modern learning, but which was certainly wrong in its comparative apathy towards ancient learning; and there never was any serious attempt to synthesise or correlate the two. Perhaps the facile victory of the Anglicists and Macaulay's complacent scheme of Westernisation, as well as the tremendous impact of new and alien ideas, did at that stage blind the ardent advocates of the new learning to a just appraisement of the virtue or necessity of all that was distinctive in the culture and tradition of the East. In an excessive zeal for Western education, it was forgotten that the attitude was severing national education from the roots of national life. No doubt, such a stimulus as was furnished by Western education was needed at the moment, and it was right that such a stimulus was eagerly sought and obtained. It would not be just to deny that Western education had been productive of immense benefit; without it we would have been out of date in an advancing world. But in the educational policy, which was hastily enunciated in the last century, no attempt was made to adapt the old learning to changing social and political needs, or the new learning to national sentiment and outlook. It was never realised at that period (nor does it seem to have been realised subsequently) that Oriental learning and culture had their roots in the national consciousness and could not be so summarily dismissed; and that it would not be wise to replace it entirely by Western education, however necessary and useful it might have been.

25. With Wood's Educational Despatch of 1854,[1] and the establishment, in 1857, of the three Universities at Calcutta, Bombay and Madras, there was an improvement in the situation, and there grew an appreciation of the advantage of a study of the classical languages of India. The Despatch pointed out that "an acquaintance with the works contained in them is valuable for historical and antiquarian purposes, and a knowledge of the languages themselves is required in the study of Hindoo and Mahomedan law, and is also of great importance for the critical cultivation and improvement of the vernacular languages of India". But, at the same time, it emphatically declared that the aim of the new educational policy was the diffusion of European knowledge. Elsewhere, the Despatch suggests the institution in the Universities of Professorships for, among other subjects, Sanskrit, Arabic and Persian. It says: "A knowledge of the Sanskrit language, the root of the vernaculars of the great part of India, is more especially necessary to those who are engaged in the work of composition in those languages".

26. The attitude of the new Universities was generally favourable to Sanskrit. The Universities of Calcutta and Bombay even made a "Second Language" (which for the majority of students was Sanskrit) a compulsory subject at the Entrance and the Intermediate examinations. Thereby, incidentally, these Universities threw the portals of Sanskrit learning wide open to all pupils. In a sense, these Universities were primarily responsible for popularising the study of Sanskrit.

27. At this stage, a reference may be made, in passing to a controversy which had been engaging the attention of educationists for some time, namely, that between the Classicists and the Vernacularists. The following may be mentioned as a typical example in this connection. According to the original regulations of the Bombay University, a modern Indian language could be taken up as a subject from the Matriculation up to the B. A. examination. In 1862, however, Sir

1. Sir Charles Wood, after whom this Despatch is known, was Secretary of State for India and the President of the Board of Control.

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Alexander Grant, the then Director of Public Instruction for Bombay, moved a resolution in the Senate (which was later passed by that body) that all modern Indian languages should be removed from all University examinations except the Matriculation (where also their study was optional and not compulsory). It was argued that books available in any modern Indian language were of a very inferior standard, that it was hardly worthwhile to study the old poets in those languages, that it was not the duty of the University to develop modern Indian languages, and that their omission from University courses would allow greater attention being paid to the study of classical languages.[1] The Madras University, on the other hand, had allowed the option of a modern Indian language to a classical language from its very inception. A special mention deserves to be made, in this connection, of the Panjab University, which grew in 1882 out of the Oriental College established by the Government in 1869 at Lahore. That University conferred degrees and titles in Oriental Learning on candidates who had successfully completed their courses through the medium, not of English, but of the vernacular.

28. The High Schools and Colleges which were started all over the country to impart modern education did provide for the study of Indian languages, and among these Sanskrit was also taught. While in some regions Sanskrit was compulsorily introduced, in a larger number of places Sanskrit was allowed to be taken as an alternative to the mother-tongue, with the result that this system did give the modern educated Indian some grounding in Sanskrit. This was also the age of the great Orientalists. The vast output of research carried out by them in Sanskrit language and literature created a renaissance of Sanskrit in India itself, where educated Indians came to develop a new awareness and critical appreciation of their literary and cultural heritage. It was not long before the new quickening of the intellectual life of the Indians produced new regenerative movements. A new nationalism was dawning. The limited syllabus of the English school and college had serious gaps, particularly on the artistic, creative and spiritual sides, and to make up for these omissions, national institutions were started by private initiative, by public workers, arists, poets, religious leaders and thinkers.

29. Some of these new movements had a direct or indirect connection with Sanskrit, to the revival of interest in literature and learning of which they gave a fresh impetus. Swami Dayananda Sarasvati (1824-1883) and his Arya Samaj founded in 1875, Mrs. Annie Besant (1847-1933) and her Theosophical Society, Ramakrishna Paramahansa (1836-1886) and his great disciple Swami Vivekananda (1863-1902) and the Vedanta movement, Poet Rabindranath Tagore (1861-1941) and his Visva-Bharati, Aurobindo Ghosh (1872-1950) and his Asrama at Pondicherry--each contributed its share to the cultural revival of the country and the growth of interest in Sanskrit classics with which such reawakening was intimately connected. During the second half of the 19th century, literary men, educationists, scholars and students of Indian lore, like Radhakanta Deva, Bankim Chandra Chatterji, Rajendralal Mitra, Romesh Chunder Dutt, Ramkrishna Gopal Bhandarkar, Kashinath Trimbak Telang, Anundoram Borooah, Bhau Daji, Bhagvanlal Indraji, V. Venkayya, Haraprasad Sastri, Mahatma Hansraj, Swami Sraddhanand and others, brought into the world of the Indian intellectual an intelligent and critical appreciation of Sanskrit literature and its value for Indian studies. Even the political phase which this national awakening took, namely, the freedom movement, was not divorced from a cultural background; and leaders like Bal Gangadhar Tilak and Madan Mohan Malaviya were zealous Sanskritists and promoters of Sanskrit studies. Perhaps none had contributed more to the popularity and position of pre-eminence enjoyed by the *Bhagavad-Gita* in modern times than the 'Father of the Nation', Mahatma Gandhi, who declared that, if at least to study the *Gita,* one should learn Sanskrit.

30. Princely India, during the British period, continued to be like a picturesque replica of traditional Indian life. In the courts of the ruling chiefs, Sanskrit Pandits continued to be honoured in the same old way. Had it not been for the lavish patronage accorded by some of the Maharajas, the traditions of Sanskrit and of Indian music would have met with greater extent of decay.

1. Vide: *History of Education in India* by S. Nurullah and J. P. Naik, p. 292.

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Apart from honouring Sanskrit Pandits and musicians in their Darbars and on occasions of domestic celebrations and national festivals, the Maharajas did two important pieces of service to Sanskrit studies—one, the organisation into libraries of their Palace collections of Sanskrit manuscripts, and two, the setting up of Sanskrit colleges. Darbhanga, Vizianagaram, Baroda, Nagpur, Jaipur, Indore, Gwalior, Mysore, Travancore, Kapurthala, Patiala, Jammu and Kashmir—to mention only the more prominent States—started their Sanskrit Colleges, which were in course of time duly affiliated to the Universities or Government Associations for Sanskrit Examinations in their respective regions. Inspired by the example of the Princes, the Zamindars and smaller landlords and merchants also founded Sanskrit Colleges. Maths, temples and other religious institutions established similar Colleges; and affluent individuals and public leaders and associations also followed, founding their own Sanskrit Colleges, or, by administrative direction, helping old religious and cultural endowments to start such colleges. In addition to these two agencies, namely, the Government-organised Sanskrit Colleges, such as the Banaras and Calcutta Colleges, and the different Colleges of the princely States and the private and religious agencies, there was also the third channel through which the Sanskrit tradition continued to flow, namely, the one-Pandit schools. In fact, this tradition of one-Pandit schools was alive in all regions of India in a greater or lesser degree, according to the past history of each place. The tempo of modernisation had not fully swept away the Pandit of the traditional type and his institutions.

31. The nature of modern education was such that the Sanskrit studies which could be provided for in the English School and College were necessarily limited. On the other hand, the Pathasalas and Tols afforded facilities for a more intensive and concentrated type of Sanskrit education. However, even the limited provision for Sanskrit in the English colleges had some salutary effect. After a period of pursuit of Sanskrit in these colleges, Indian scholars, who had developed an interest in Sanskrit and had been closely following the work of the Orientalists of the West, felt the need to take to Sanskrit research. In India itself, there were European Civilians. Professors and Missionaries who took interest in Sanskrit research, in the search for and collection of manuscripts, in editions and translations of Sanskrit texts and in critical and historical surveys of different branches of Sanskrit literature. And invariably they associated Indian scholars and traditional Pandits with their work.

32. Sanskrit does not stand alone; the study of the whole past of the country forms its complete background. During this period, the British Government was pursuaded to take up officially the promotion of Indian Archaeology. Through different papers and appeals by Fergusson and Cunningham, the Court of Directors and then the Government were during the years 1843-1870, led, step by step, to organise an Archaeological Department to survey ancient Indian monuments, cave-temples, paintings, etc. Soon epigraphical work was also taken up as a result of the personal endeavours of Burgess and Fleet. The Asiatic Society in Calcutta had already published some papers on Indian inscriptions. *The Indian Antiquary* was founded in 1872 and the *Epigraphica Indica* of the Government in 1888. Archaeology then developed fast under the Viceroyalty of Lord Curzon (1899-1907), and archaeological collections and Indian Museums to house them were established in different parts of the country.

33. Attention came to be paid also to the literary treasures preserved in the form of manuscripts in Sanskrit and allied languages from the early decades of the 19th century. Starting with the cataloguing of collections already made (such as the Mackenzie Manuscripts) or of existing collections (Sanskrit College, Banaras; Board of Examiners, Madras; Fort William, Calcutta), surveys of manuscripts in different parts of the country came to be regularly undertaken from 1868 and 1875 when Pandit Radhakrishna, Kielhorn and Rajendralal Mitra began their tours for search of manuscripts in the North-Western, Western and Eastern regions. Within a couple of decades an enormous amount of manuscript wealth had been brought to light, providing material for researches by scholars in India and abroad.

34. Following the model of the Asiatic Society of Bengal, two other Research Societies were started, namely, the Bombay Literary Society (1804) and the Madras Literary Society

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(1834), both of which came to be affiliated to the Royal Asiatic Society, London.

35. With all this growth of interest in research in ancient Indian history and Sanskrit literature, it was no longer possible for the Indian Universities to stand as passive spectators. The Indian Universities, at first functioning primarily as co-ordinating and examining bodies, had worked successfully in the field of undergraduate education. The next stage of their development lay in the organisation of Post-Graduate studies and encouragement of original research. No words of praise are adequate for the initiative taken by the Calcutta University, which, under the leadership of Asutosh Mookerjee, first introduced the Post-Graduate courses in 1914, and for the zest with which it promoted research work in all branches of ancient Indian culture. Other Universities followed suit, with separate research departments, awards of research fellowships and studentships, setting up of manuscript libraries and bringing out editions of Sanskrit works. The last decades of the nineteenth century and the first decades of the present century especially witnessed a remarkable outburst of research in Sanskrit and ancient Indian thought and culture, with the springing up of non-officially organised Research Institutes like the Bhandarkar Oriental Research Institute, Poona (1917), and the D. A. V. College Research Department, Lahore (1917), the inauguration of new research periodicals like the *Indian Historical Quarterly*, Calcutta (1924), the *Annals of the Bhandarkar Oriental Research Institute*, Poona (1919), the *Journal of Indian History* (1921) and the *Journal of Oriental Research*, Madras (1927) and the publication of the series of Sanskrit texts, like the Bibliotheca Indica, Calcutta (1849), the Kavyamala, Bombay (1886), the Bombay Government Sanskrit and Prakrit Series (1891), the Bibliotheca Sanskrita, Mysore (1893), the Trivandrum Sanskrit Series, Trivandrum (1905) and the Gaekwad's Oriental Series. Baroda (1916). Private firms of Sanskrit publishers also began to bring out important series of unpublished Sanskrit texts, for instance, the Chowkhamba Sanskrit Series of Banaras, the Nirnaya Sagara Press of Bombay, the Anandashram Press of Poona, Jibananda Vidyasagar of Calcutta, the Vani Vilas Press of Srirangam, Sri Venkateswar Press of Bombay and Meherchand Lachmandas and Motilal Banarsidas of Lahore. With the special object of fostering Indian cultural studies, there also arose institutions conducted like private Universities, *e.g.*, Tagore's Santiniketan and the Gurukul of the Arya Samaj; and a regular University in the shape of the Banaras Hindu University was founded with the avowed object of developing Hindu Sastras and Sanskrit studies.

36. A significant landmark in this history of the growth of Indian research activities in the fields of Sanskrit and allied disciplines is the Simla Conference of 1911 in which, at the instance of S. H. Butler, Orientalists from India and abroad met to consider the question of establishing a Central Institute for research in Indian history, archaeology, manuscripts study, etc., in Calcutta, which could attract Indian scholars of both the modern and traditional schools. The Conference also suggested the starting of a school at Poona for training Pandits in methods of research and for helping modern scholars to deepen their learning in the recondite branches. The Simla Conference proved infructuous, but it may be said to have paved the way for the birth in 1919 of the All-India Oriental Conference which has, since its inception, served to bring together the entire world of Oriental scholars in India at a common forum. This has in course of time given birth to the Indian Philosophical Congress (1925) and Indian History Congress (1936), besides the Indian Numismatics Congress. Grierson's inauguration of the Linguistic Survey of India (in 1903) and its completion (in 1927) and the founding of the Linguistic Society of India in 1928 in a way complete the picture.

37. All this contributed to the growth of serious study and research work by Indian scholars, which, at least in quantity, outstripped what had been done abroad. But there was yet, considering the amount of material available and the lines of work necessary to be undertaken, vast scope for improvement and further encouragement. There were Universities yet lagging behind in the matter of providing for higher studies in Sanskrit. The new awakening resulted in a revival of interest in the regional languages also. With the advance of education and the rapid rate at which modern knowledge was growing, the curriculum of studies in schools and colleges became overcrowded. Sciences and, more recently, technological

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courses proved a greater attraction to students, and, in the general fall of interest in humanities, the classical languages were the worst sufferers. Even at the hands of the authorities, pure Sanskrit studies appeared to receive less help than allied fields of study.

38. During this period, the Pathasala and Tol system has also gradually deteriorated. The rise of modern schools and colleges and the growth of an education more related to the contemporary situation and the current venues of employment have had an unfavourable impact on the traditional Pathasala and Tol. The intellectually brighter as well as the financially better placed boys went to English schools and colleges. For the last three generations, sons of eminent Pandits all over the country had been drawn into modern education, so that the traditional type of Sanskrit education experienced a steady decay in both quantity and quality of the personnel available for its transmission and perpetuation. We cannot, indeed, close our eyes to this serious and pitiful situation, namely, that in modern schools and colleges as well as in traditional Pathasalas and Tols, Sanskrit is undergoing an equally disconcerting deterioration; and on both fronts, Sanskrit is actually in the midst of a crisis.

39. This brief resume of Sanskrit studies would lead us to the main problems now facing Sanskrit education in its two parallel systems. A detailed survey of the present situation of Sanskrit in these two venues of its study will show clearly the contributions and shortcomings of each, the difficulties which Sanskrit study of one type or the other is facing, and the condition in which Sanskrit studies and activities in general are now struggling.

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Chapter III

THE PRESENT SITUATION

1. In the course of our tours, which had been fairly extensive, we visited a variety of institutions and agencies in the country prompting Sanskrit education and studies at various levels. We had many opportunities to examine, on the background of local conditions, different aspects of Sanskrit Education of the traditional and the modern types, in Tols, Pathasalas, Gurukulas and Mahavidyalayas, as well as in English Schools, Colleges and Universities. We also visited several religious institutions such as Maths, temples, and foundations belonging to the different schools of philosophy and religion. There were also, at different centres, movements, associations or institutions organised in a non-official manner by persons interested in Sanskrit, and these ranged from private Sanskrit classes to Sanskrit colleges and research institutes run on modern lines. With a view to obtaining an adequate idea of the extent to which the old methods still survived and functioned effectively, we visited several famous centres hallowed in history and saw individual Pandits carrying on the time-honoured practice of teaching some students at their own houses. We made the necessary enquiries with a large number of persons responsible for or actively associated with all these agencies of Sanskrit Education and Research—official and non-official, traditional and modern, big and small, and working from the preliminary stage to the most advanced stage. In this survey here, which is essentially objective in character, we have tried to present as full an account as possible of the situation as it obtains in all aspects and at all levels of Sanskrit education and studies in the country.

(i) Traditional Sanskrit Learning

2. We shall begin with the institutions occupying themselves with Sanskrit Education of the traditional type. So far as we know, no country-wide survey of these has been attempted so far. The institutions which we visited are mentioned in the log-book appended to this Report. Naturally we could not visit all the institutions of this type. They still exist in very large numbers. In Uttar Pradesh alone, there are 1,381 Pathasalas and Mahavidyalayas. Uttar Pradesh leads in this respect, and the Holy Cities of Varanasi, Prayaga and Ayodhya are practically open University Towns, if we may say so. Besides those which we visited, we could know of several such institutions and their work through the written evidence submitted by them. The total number of traditional Sanskrit institutions in the different States which we have thus taken into consideration is 181.

3. Next to Uttar Pradesh, Bengal and Bihar, particularly the Mithila region, still maintain the largest number of these traditional institutions. Rajasthan and Saurashtra, being the regions of the old Native States and Principalities, have a number of Sanskrit schools and colleges, each Ruler having started and maintained at least one in his State. Next come Bombay, Madhya Pradesh, Orissa and Assam. The regions of South India have served as a veritable haven of indigenous culture during the centuries when circumstances had become unfavourable in North India owing to the political convulsions into which that part of the country had been thrown. In the other States—Delhi, Himachal Pradesh, Panjab, and Jammu and Kashmir— the traditional institutions are not many, though, in all these regions, there are some famous centres of such learning and there are still a certain number of traditional scholars, schools and colleges. The number of traditional schools and colleges is, however, no guide to the extent and intensity of the tradition of Pandit learning extant in a particular part of the country.

4. In the previous Chapter, Historical Retrospect, we have traced the circumstances under which this strong tradition of Pandit learning became pitted against the new English education and how it began to grow weaker and weaker. As pointed out already, the authorities did not allow the traditional system either to die out or to flourish, but, by a process of nominal assistance, retained it alongside of modern education, in an unhealthy condition, ever subject to difficulty, always open to criticism. Two circumstances averted the rot to some extent : one, the Princely States and the native patterns of life there; and the

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other, the new awakening in the country of a nationalistic spirit which sought to make up for the drawbacks in the scheme of education on the cultural side by founding institutions of cultural importance. Thanks to both of these, a net-work of Sanskrit colleges of a quasi-modern set-up came into being. And with the new outlook which was steadily gaining ground among the people—and particularly among those who were in charge of modern University education—this conspicuous bulk of indigenous type of education could not be ignored. Therefore, in some of the former provinces, these Sanskrit Pathasalas were brought under the Department of Public Instruction, and Government examinations were organised for them through departmental associations or some other machinery, as in Uttar Pradesh, Bengal, Bihar and Mysore. In other regions, the traditional institutions were classified under two categories according to the standard of their teaching—schools and colleges. The supervision and examinations of the former were and are still being looked after by the Department of Public Instruction; the latter were affiliated to the local Universities which laid down the syllabus, prescribed the texts, held the examinations, and awarded a Diploma, though not a Degree. This latter pattern has been prevailing almost uniformly all over South India. In a few other regions, the University itself opened an Oriental Department or College, where, side by side with the M.A. classes, classes for advanced instruction in Sanskrit on traditional lines were also organised. This system is found in the Banaras Hindu University and in Lucknow, Panjab and Annamalai Universities. Even in the regions where Universities were in charge of the examinations, it was the Government which inspected the Pathasalas and gave them some grant-in-aid, however meagre it might have been.

5. The modern Sanskrit schools and colleges, if we may so designate them to distinguish them from the still older Sanskrit institutions of the pre-British times, had to develop on the background of the dual set-up of the Department of Public Instruction on the one hand, and the University on the other. As these institutions had grown out of the older pattern of *Gurukulas*, they could not shake off certain features of the latter; and the perpetuation of these features eventually proved a great handicap to them. The new Sanskrit institutions could neither go in for the building and equipment plans nor could afford the full complement of staff and cadres of salaries of the modern schools and colleges. Except in some former Princely States, where imposing buildings could be placed at the disposal of the managements of these institutions, they were housed in poor habitations. In almost all the places which we visited, these institutions presented a dilapidated look in their premises and surroundings. If modern schools and colleges had such buildings, the Government or the Universities would withdraw their recognition. The same applies to the salaries of the staff, which are invariably low compared to modern standards. The libraries are not well equipped. Some of these institutions, which are the continuations of the older ones, have manuscript collections, but they cannot be said to be properly looked after.

6. There is not much enthusiasm evident on the faces either of teachers or of students; and the managements in many centres do not appear to pay sufficient attention to the proper conduct and improvement of these institutions. Generally speaking, all over the country, in spite of the comparatively better provision available in some centres, there is a steady fall in the strength of the students in all these institutions—in some classes the number being not more than one, sometimes two or at the most three. Even in some well-established institutions, in some of the branches in which they were affiliated there, was no student offering the subject. From what we saw and heard, it generally appeared that most of the students came to those institutions because they had nothing else to do, and the free boarding and lodging or the small stipends available were the main inducements. In the course of the discussions which we had with the teachers and the managers at various centres, we heard the same argument over and over again, namely, that the fact that this education was not able to provide to students any useful avocation in life was the main cause of the poor and dwindling strength in these institutions. We watched the teaching in some of these institutions and also put some questions to the students. As the Pandit went on lecturing, the students sat mutely—completely irresponsive both to the exposition of the teacher and the questions put to them by the Members of the Commission. There is no extra-curricular activity

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of any kind in most of these institutions, except probably once a year on the occasion of the anniversary or the visit of some distinguished person. The generally prevailing lack of interest is thus vividly reflected in the actual class itself.

7. The total number of students who take the traditional examination in Sanskrit is highest in Bengal, Bihar and Uttar Pradesh; on a rough calculation, about 30,000 students sit for these examinations annually in these three States together. So far as the actual classes are concerned, in a Bihar Sanskrit School and College, the total strength comes to about 800. But sometimes this figure includes casual students and other irregular types who do not continue their studies up to the examination. The casual student who studies for only a few months in the year is quite common in Uttar Pradesh. In some places where the strength is small and attendance irregular, the roll call is not possible and even the teacher is left to the mercy of the students. In some centres, the Sanskrit colleges allow students from the English schools and colleges, and even interested adults from among the public, to attend the classes, though they are not registered for the examination. In the Deccan and the South, such a practice does not exist; the strength is limited, but all the students attend regularly and go up to the examination. Whether the inflow and continuance of students in the different centres are regular or irregular, one thing is common all over the country, namely, that the quality of the students joining these Sanskrit Institutions is, as many witnesses and Superintendents of Sanskrit studies emphasised, regrettably poor.

8. Where the traditional institutions depend upon private endowments, old or comparatively recent, it is found in several cases that there is not only an inadequacy of resources but the endowments themselves are mismanaged and great difficulty is experienced in realising their proceeds. Several persons interested in Sanskrit learning, who appeared before us, gave names and numbers of Sanskrit endowments in the neighbourhood which were lying defunct and infructuous. The attention of the Commission was also drawn to more serious cases of diversion by authorities of such endowments to non-Sanskrit purposes, such as the establishment of modern English Schools.

9. Taking the whole system of traditional Sanskrit learning as we found it obtaining in different parts of the country, we might observe that there were differences in the courses, their extent and duration, and in the types of texts or schools of thought studied. There is diverse nomenclature of the diplomas awarded at the end of the examinations, and no attempt is made to define the equivalence of these diplomas. This latter fact, we were told, often hampered the employment of the Pandits from one region in another region. In some regions, the courses are properly graded in three stages—lower, middle and advanced; but in some places there is only one examination. In Bengal and Panjab there is no provision for an examination higher than Tirtha and Sastri respectively. From what we saw of the courses and syllabuses in various centres, it appeared that the Acharya of Uttar Pradesh, the Bharatiya Vidya Bhavan, Bombay, and the Tilak Maharashtra Vidyapitha, Poona, the Siromani of Madras, the Vidvan of Mysore, the Mahopadhyaya of Travancore, and the Vidyapravina of Andhra were of sufficiently high standard. As for the provision for higher post-title study, in Madras both the University and the State Government award research studentships to advanced students, and the University there has instituted the research title of M.O.L. for Pandits who produce a thesis. Similarly in the Banaras Hindu University, there is provision for two post-Acharya titles, Vachaspati and Chakravarti.

10. In respect of the appointment of teachers, we did not find any minimum qualifications prescribed for the different posts. Few teachers, if at all any, possess pedagogical qualifications. As a matter of fact, except in Panjab and at Rajahmundry and Annamalainagar, there is no provision for the training of Sanskrit teachers. In several places, qualified Pandits are employed in Degree Colleges, University Departments and Research Institutions, and there they actively participate in the higher study of Sanskrit and Sanskrit research on modern lines. While we did not come across any State which did not have a traditional Pathasala or a distinguished Pandit teacher, we did notice that, in some States, the number of the Pathasalas and Pandits was not at all commensurate with the extent and importance of those States. Again, in some States, there are no Government examinations in Sanskrit, nor is there any high grade Sanskrit College run or aided by the Government.

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11. It is highly regrettable that, on the whole, there are, about many of these institutions, no signs of a living or growing organism but only symptoms of a decaying constitution. This unfortunate state of affairs has not escaped the attention of educationists, persons interested in Sanskrit, and the Governments. Among the public and the Pandits themselves, a new consciousness as to the value of traditional learning has dawned, and it was a great pleasure for us to have met several of them who had firm faith in this type of learning and who were doing substantial work for its rejuvenation. It was in such a favourable atmosphere that the Governments of different States recently took up the question of the Tols and the Pathasalas and the lines on which they could be reorganised both from the academic and the financial points of view. It had become a matter of real concern to Sanskritists, educationists and the Governments that, while no one could deny the cultural value of this type of Sanskrit learning and the depth and mastery that it gave, no one could also shut his eyes to the steady falling off of the soil and background that had sustained this learning, as also to the lack of any relation of such traditional education to the walks of life and avocations of the present day and the gradual disappearance of Sanskrit tradition in the families of Pandits caused by the younger generations steadily opting for modern education. There was the sorry spectacle of the old Pandits, who were deep in erudition, but who were nevertheless unable to know how to make their learning useful to themselves and others. The problem was realised in all its seriousness by at least some of the States, and they took up the question of reorganising the Pathasala education.

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12. In Bengal, there was a large number of Tols, about 1,320, of which 652 were in a better condition, while among the rest, there were some getting a pittance of a monthly allowance varying between Rs. 15 and Rs. 25. The Government (of old Bengal and new West Bengal) appointed three Committees to report on Tol education, in 1923-26, in 1936, and in 1948. As a result of the recommendations of the last mentioned Committee, which the Government has accepted, grant-in-aid to Tols is increased, stipends and scholarships for students are introduced, and a few select traditional institutions are up-graded with higher salaries for staff, additional sections, research Chairs, facilities for publication, etc. The examinations for the Tols are conducted by the Vangiya Sanskrita Siksha Parishad and they comprise three grades, Pravesika, Madhya and Tirtha. Veda, Sahitya and Vyakarana, the six Darsanas, Arthasastra, Jaina, Bauddha, Saiva and Vaisnava Darsanas, Itihasa-Purana, Karmakanda, Jyotisa and Ayurveda are provided for. We visited two up-graded Sanskrit institutions, the Sanskrit College at Navadwip, the famous centre of Navya-Nyaya and Dharma-Sastra, and the Government Sanskrit College and Research Department in Calcutta. The Calcutta Sanskrit College is made accessible to the University Sanskrit students also. We were particularly pleased to see the Research Department which the Government of West Bengal has added to the old Sanskrit College at Calcutta. In it there are full-fledged Chairs for research in Veda, Classical Sanskrit, Indian Philosophy, and Smriti and Purana. The difficulty of getting the right type of students, the lack of adequate research facilities, and the delay in the publication of the research work already done are, of course, not quite absent there; but this is really the kind of step which will help to revitalise the higher type of traditional Pathasalas. The total amount spent on traditional Sanskrit Education by the West Bengal Government, including the contributions of District Boards and Municipalities, is about Rs. 4 lakhs.

13. In the administrative unit of Tripura, there are 9 Tols, two of them being State-managed and the remaining State-aided, and together having 80 students and 10 teachers. The annual expenditure incurred by the State in this behalf is about Rs. 10,000. These Tols are now affiliated to the West Bengal Sanskrit Association. In the past, the Rulers of Tripura used to hold annual gatherings of Sanskrit Pandits. There is a fairly good Sanskrit tradition here, which the State proposes to strengthen by establishing a regular Sanskrit College, under the Second Five Year Plan.

14. Assam has a Government Sanskrit Examination and an Association to conduct it. The amount spent by the State on Sanskrit Education is about Rs. 80,000. There are three examinations, Adya, Madhya, and Sastri, together of six years' duration. Most of the Sastras are taught including Jyotisa, Avurveda and Vaisnava Sastra. There are 104 Tols in Assam, but the general level of Sanskrit study and specialisation in Sastras is not high.

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There is no Government Sanskrit College, but the State gives a special subsidy to the College at Nalbari. In 1948, the State appointed a Committee to reorganise Sanskrit Tols. At present, in four model Tols. English is also taught. The Manipur area has one Tol in which there are 7 teachers and 46 students.

15. In Bihar, the reorganisation of the traditional system of Sanskrit Education has been seriously taken in hand. Like Bengal, Bihar has a Government-sponsored Association for examining the Tol students. This Association, which is constituted on the lines of a University, holds an annual Convocation for the award of the titles. The total number of Tols affiliated to the Government Sanskrit Examinations is 365. Out of these, reorganised courses have been introduced in 50 aided institutions. The proposed plan of the Government envisages at least one Government Sanskrit School in every District. Twelve such Schools and four Sanskrit Colleges for the four administrative divisions of the State have already been started. The total number of students studying in all these Sanskrit Schools and Colleges is about 11,000. In the general upgrading which is effected, the Principal of a Sanskrit College will be a class II officer, whose salary will go up to Rs. 850. If the management could give only Rs. 10 to a Sanskrit teacher, the Government would make a contribution of Rs. 50 to bring the salary to the approved scale. The Bihar Government spends Rs. 3 lakhs a year on the traditional Sanskrit Pathasalas. As modern subjects have been introduced in the reorganised courses, the Government is also encouraging the production of Sanskrit books on modern subjects by awarding decent prizes for such publications.

16. In Uttar Pradesh, reorganised courses have been introduced in 367 Sanskrit institutions. They are called Model Schools or Adarsa Pathasalas. The large number of traditional institutions in this State and of students sitting for their examinations has already been referred to. The total number of Sanskrit teachers in the Pathasalas of Uttar Pradesh is 4,462. Uttar Pradesh can boast of the largest number of traditional Sanskrit institutions, and the State Government seems to be fully seized of the various aspects of the problem of Sanskrit Education. The Banaras Sanskrit College, the history of which has already been touched upon in the previous Chapter, conducts the examination in four grades, Prathama, Madhyama, Sastri, and Acharya As a part of its policy to improve and up-grade Sanskrit Education in the State, the Uttar Pradesh Government has recently decided to convert the Banaras Sanskrit College into a University. As it is, the Banaras Sanskrit College has about 460 students reading in the 15 or more sections, and there are 24 teachers. The total expenditure of the Uttar Pradesh Government on traditional Sanskrit Education at present amounts to Rs. 5,16,870 recurring and Rs. 7,81,859 non-recurring. When the proposals for the Sanskrit University and for further improvements in the Pathasalas are given effect to, this expenditure will go up very much. If, for instance, the Government was to introduce the new pay scales for its 4,462 Sanskrit teachers, that alone would cost it Rs. 46 lakhs. From our talks with the Chief Minister and his Colleagues, we gathered that they were anxious to do all that was possible to up-grade the traditional system of Sanskrit Education. Some sort of equivalence between the Sanskrit degrees on the one hand and the modern University degrees on the other has been fixed by the Government for purposes of employment. The State offers prizes of Rs. 500 to original works in Sanskrit. The Pandits are given honour in public life, and the Principal of one of the Pathasalas is a nominated member of the Upper Legislature. Such equality is afforded in University bodies also, as can be seen from the Banaras Hindu University where Pandits are, along with Professors, members of the Academic Council, etc.

17. While all these efforts on the part of the State Government were heartening, we found that the students and the schools were not rising to the occasion and where not playing their part in working successfully the various schemes intended for the reorganisation and revitalisation of the traditional system. Many Pathasalas do not have adequate number of teachers for the modern subjects. The limited nature of the Inspectorate makes a stricter vigilance in the matter of the enforcement of the reorganisation provisions almost impossible.

18. In Banaras, besides the Government Sanskrit College, there is the Sanskrit Mahavidyalaya of the Banaras Hindu University, which also includes the Faculty of Theology. In the various Departments of the Sanskrit Mahavidyalaya, there are in all 416 students. Provision is available for post-Acharya

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Research and for publications. Scholarships are awarded to students for higher research leading to the titles of Vachaspati (Ph. D.) and Chakravarti (D. Litt.). There are about 50 Graduates who are now taking the Acharya course. All Sastras are taught here, including Jyotisa and Jaina and Bauddha Darsanas, Sahitya and Jyotisa are most popular. In the Faculty of Theology, there is a six years' course in Veda, Dharma-Sastra, Purana, Itihasa, and Karmakanda leading up to the Sastri title in Veda, with a further examination with thesis and *viva voce* for the Acharya title in Veda. In addition to these, there is a diploma course in Paurohitya. A number of scholarships are available in both these institutions. There are 27 teachers in the Sanskrit Mahavidyalaya including the Principal. The Heads of the Departments receive salaries almost equal to those of the Readers in the University; others are in the lecturer's grade. It is proposed to create five Professorial Chairs in the Sanskrit Mahavidyalava. The University conducts a separate College of Ayurveda in which the necessary amount of knowledge of English and modern medicine is also imparted. The University has also a separate section devoted to the *Panchanga*.

19. Besides these Banaras has several privately endowed Pathasalas, the more important among which are : the Vallabharam Salagram Sanga Veda Vidyalaya, Ram Ghat, which has 70 students, which does not prepare students for any Government examinations, and whose speciality is the teaching provided in such generally neglected subjects as Rajaniti and Pratyabhijna-Darsana; the Birla Mahavidyalaya, Lal Ghat; with 40 students, providing instruction in Sahitya, Vyakarana, Nyaya and Advaita; the Goenka Mahavidyalaya; the Sannyasi Mahavidyalaya; and the Ramanuja Mahavidyalaya.

20. In Allahabad, the Saudamani Vidyalaya and the Sarayuparina Brahmana Adarsa Vidvalaya teach 15 and 80 students respectively in Veda, Vyakarana, Sahitya and Vedanta. Ayodhya had formerly 50 Pathasalas; but now they number only 25, of which the more important ones are : the Gurukula Adarsa Mahavidyalaya where 10 Brahmacarins study; the Rajagopala Pathasala with 7 teachers and 57 students; the Saddharma Vardhani Pathasala with 40 students; the Darsanika Asrama, which teaches independently of the Government examination; the Brahmana Vaidika Vidyalaya (100 students); and the Gayatri Brahmacaryasrama (50 students). There are also similar Vidyalayas in the neighbourhood of Ayodhya. In the Oriental Section of the Sanskrit Department of the Lucknow University, where instruction is imparted on traditional lines, there are two Pandits, and Vyakarna, Sahitya and Darsana are taught together with some modern subjects. There are also two Adarsa Pathasalas in Lucknow; the Sarada Sanskrit Vidyalaya and the Siva-Prasad Sanskrit Vidyalaya. Hardwar and its neighbourhood is famed for many Gurukulas and Asramas; the Gurukula, Kangdi, the best known of these; the Rishikulasrama; the Jayabharata Sadhu Mahavidyalaya; the Gurukula Mahavidyalaya, Jwalapur; the Darsana Mahavidyalaya, Rishikesh; the Sindhi Vidyalaya, Kankhal, etc. Mathura has about 25 Sanskrit Vidyalayas, the more prominent among them being the Dvarakesa Sanskrit Vidyalaya, the Mathura Chaturveda Vidyalaya, the Govardhna Sanskrit Vidyalaya, the Gurukula Vidyalaya, the Ranga-Lakshmi Sanskrit Vidyalaya, the Hitalalbhai Sanskrit Vidyalaya, the Srinivasa Vidyalaya, the Dharma Sangha Vidyalaya, and the Sarvesvar Vidyalaya. In all these institutions of Mathura there are about 450 students. There are about 500 Pandits in Mathura of whom 50 are fairly highly qualified. In Uttar Pradesh, Vyakarana is the principal Sastra which is studied most widely, with Nyaya (Navya), Sahitya and Jyotisa following closely. In some of the important Pathasalas and in the Government Sanskrit College, Banaras, and the Sanskrit Mahavidyalaya of the Banaras Hindu University, a few students study the Veda, Vedanta (especially Advaita) and the other Darsanas including Buddhism and Jainism. In the religious centres of Ayodhya and Mathura-Vrindavan, there is the cultivation of Vaisnava religious and philosophical studies by considerable groups.

21. The total number of Tols in Orissa is 146, of which 3 are of the College standard and the rest of Prathama and Madhyama grades. Eleven of the Tols and two of the Colleges are run by the State. The three Sanskrit Colleges are situated at Puri, Bolangir and Parlakimidi. There are 154 teachers in all the Sanskrit institutions and the number of students is about 3,885. Exclusive of the expenses of the two Government Colleges and of the Superintendent and his office, the total

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amount which Orissa spends on traditional Sanskrit Education is about 4¼ lakhs. The examinations are in four grades, Prathama, Madhyama, Sastri and Acharya, each after a two years' course, and are conducted by the Orissa Association of Sanskrit Learning and Culture. English and some modern subjects have been introduced in the reorganised courses, but improvements in salaries, accommodation, etc., have still to be effected. There are very few old type Pandits in Orissa, and, on the whole, the level of Pandit learning is disappointing. With a view to promoting Sanskrit and Sastra studies there has been a proposal to found an Oriental University, called Jagannatha Prachya Vishva Vidyalaya, at Puri.

22. As has been already mentioned, for several centuries since the times of the Pallavas, South India had been the refuge and home of Indian culture and Sanskrit learning. The royal dynasties of South India in the Telugu, Kannada, Tamil and Malayalam areas extended liberal patronage to Sanskrit scholars. The Pallava and the Chola inscriptions are full of references to endowments for Sanskrit schools, colleges and scholars. The Brahman villages were really so many open colleges. Even up to this day, South Indian Pandits proficient in Mimamsa, Advaita, etc., have been in great demand in centres like Bombay, Baroda, Jaipur, Banaras and Calcutta. The bigger Native States as well as the smaller ones and the Zamindaris had each its own well-organised Sanskrit college. Besides these, religious institutions and the Maths of the three main schools of Vedanta established their own colleges. And there also arose a few schools and colleges organised by the public. In course of time, these institutions came to be recognised by the Government and the University. While the school examination was conducted by the Government, the colleges were affiliated to the University.

23. The story of the decline of strength and popularity of the Sanskrit schools and colleges in South India is the same as elsewhere. From time to time, measures were thought of for the re-organisation of the courses and the introduction of modern subjects in them. The Governments of Travancore and Madras appointed Committees to go into the question. And as a result of their recommendations, the old Sanskrit Pathasalas were reorganised into Sanskrit or Oriental High Schools, in which, while Sanskrit was the main subject of study, the study of certain modern subjects was also provided for. The former Travancore-Cochin State took to this scheme of reorganisation with some enthusiasm, though the Maharaja of Cochin, himself a distinguished Sanskrit scholar, told us that he preferred to continue the undiluted old system in his own Sanskrit College at Tripunittura. In the Tamil area also, the scheme of reorganisation has not yet been fully accepted by the managements; some out of greater faith in the old system and some out of inability to comply with the new financial and organisational requirements (such as the deposit of an endowment fund, playground and other provisions) have not changed over to it. The products of the reorganised Sanskrit or Oriental High Schools are considered to be on a par with those who have passed the S.S.L.C. examination. Like the latter, they can take an employment or join either an English college or a Sanskrit college. With the introduction of this new course, the former entrance examination conducted by the Madras Government for the Pathasalas will now be discontinued. The title examination is called Siromani in Madras, Vidya-Pravina in Andhra, Vidvan in Mysore, and Mahopadhyaya in Travancore. In all these courses, which have been generally modelled on the syllabus codified by Prof. Kuppuswami Sastri, there is a fair amount of balance between an extensive study in the general part and an intensive study in the special part, in which a specific Sastra is chosen. There is also provision for the study of History of Literature and Comparative Philology. Another course in the South which specially interested us was the Two-Language Vidvan Course, in which Sanskrit and the Mother-tongue were studied with equal emphasis (*Sama-pradhana*) or in a complementary manner.

24. In Madras, recently, owing to the general decline of the Pathasalas and the attitude of the authorities, there has been a rapid landslide in the fortunes of traditional Sanskrit Education. There are today only 5 Sanskrit Colleges in the new Madras State, at Mylapore (Madras), Sriperumbudur, Madhurantakam, Dharmapuram and Tiruvayyaru, three of which we visited and two of which sent representatives to meet us. Of these, the Colleges of Tiruvayyaru and Mylapore (Madras) have supplied to Sanskrit Institutions and Departments in Madras and also outside perhaps the

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largest number of Pandits, in the recent past. At Madhurantakam and Sriperumbudur, the birthplace of Sri Ramanujacharya, are Colleges where special facilities have been available for advanced studies in Ramanuja's philosophy. The Dharmapuram College is a recent institution for Tamil and Sanskrit. In the Rajah's College at Tiruvayyaru, which was originally a pure Sanskrit institution, Tamil was introduced some time back, and Sanskrit has been steadily languishing. Many representations were made to us about the various unfavourable measures which had driven Sanskrit in this old and renowned seat of learning to the present pitiable position. The Sastras taught in these Colleges include Sahitya, Vyakarana, Advaita, Visistadvaita, Mimamsa and Nyaya. Ayurveda is taught in a separate college at Madras.

25. Besides the above-mentioned institutions, Madurai has a Pathasala functioning under the Rameswaram Devasthanam. This Pathasala was once a leading Sanskrit College, but has now no student for Siromani and provides only for the Vidvan course in Sahitya and Vyakarana with Tamil. The Institution has already become weak, and it was likely to be further disabled if the threatened move to shift it to Rameswaram was given effect to. Traditional learning of the collegiate standard is provided for also in the Sanskrit Department of the Annamalai University. As the teaching of Sanskrit is now being discontinued in many Secondary Schools in the Madras State, the products of these Sanskrit Colleges have no openings. Even if they take Sama-pradhana Vidvan in Sanskrit and Tamil, they are, it is strange, refused admission to Oriental Training Courses. The Government here, we were told, had a rule that teaching grant would be available to Sanskrit Institutions only if they had a minimum strength of 20 students. This is certainly unfair to a subject which is obviously languishing and which, therefore, expects special treatment from the Government. The number of reorganised Oriental Elementary and Secondary Schools teaching Sanskrit in Madras is now five, two of these being aided. We visited one of these Secondary Schools, the Balagurukulam at Muttarasanallur, Tiruchi. The expenditure on Sanskrit of the Madras State (as it is at present or was before the reorganisation of the States) is proportionately perhaps the lowest. At present, the State has no separate Inspector of Sanskrit Schools and Colleges.

26. There are in the Madras State other private Sanskrit Pathasalas and Veda Pathasalas, the latter teaching Kavya and Vyakarana also. In and about Tiruchi and Srirangam, there are twelve, Childambaram and its environs, Kumbhakonam and its neighbourhood, Tanjore and Tiruvayyaru and the villages nearby, and Mannargudi also, have such Pathasalas. The Ahobilam Math, which runs the Madhurantakam Sanskrit College, has a network of 8 Pathasalas in which about 500 students study Sanskrit together with some modern subjects. The case of private Pathasalas, which have adopted the reorganised Oriental High School course but which are not able to send up candidates for public examinations, deserves to be considered favourably by the authorities. An example of a Sanskrit school, which is well provided for but which, according to the testator's terms, cannot comply with the regulations of the reorganised Oriental High School scheme, is the Kakumani A. K. Charities School in the City of Madras.

27. The number of Sanskrit High Schools and Middle Schools in the former Travancore-Cochin State was 47; the number of Sanskrit Schools now functioning is only about a dozen. The three big Colleges at Trivandrum, Tripunittura and Pattambi have, in old days, produced a large number of reputed scholars. At Kaladi, the birth place of Sankara, there is a Sanskrit Pathasala conducted by the Sringeri Math, where Veda and Advaita Vedanta are taught. Swami Agamananda of the Ramakrishna Mission, who has an Advaitasrama at Kaladi, conducts a Sanskrit Middle School, and has a scheme to develop the present Sankara College here into a University-like institution for the study and research in Advaita and other schools of philosophy. Among the Pathasalas, the one at Chittoor, which has an annual income of Rs. 14,000, formerly used to attract a large number of students. The royal houses of Travancore and Cochin had been liberal patrons of Sanskrit, and Trivandrum and Tripunittura attracted distinguished Pandits from all over South India. The Travancore State Sanskrit Title Examination, called Mahopadhyaya, always maintained a good standard. The Maharaja's College at Tripunittura has its own Sastra course of 8 years' duration for the Bhushana title examination. This institution has recently received a

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further endowment for research and publication, and is now a regular Government College. The Pattambi College has 30 students in the College section and 112 in the School section. In the Sahitya Dipika College at Pavaratti, run by a Christian, there are more than 300 students. The reorganised courses have now been introduced in the Kerala Sanskrit Colleges also, and the facilities afforded by the Devasvam Department by way of stipends have resulted in some increase in the number of students. In the College at Trivandrum, there are now 92 students. The Mahopadhyayas here can now take to the M.A. course, and for a time there is bound to be some confusion caused by these two kinds of Sanskrit M.A.s. In the Sanskrit College itself, as the result of the reorganisation, the Diploma course has now been substituted by the Degree course, and three batches of Sanskrit B.A.s. have come out so far. Sahitya, Advaita, Nyaya and Vyakarana are taught in this College; there are 22 teachers and the Government spends about Rs. 90,000 on this institution.

28. All this, however, cannot be said to give an adequate idea of the extent of Sanskrit Education in Kerala. Kerala, of all the regions in India, is perhaps most permeated by Sanskrit. Brahmans, all classes of non-Brahmans, Izhavas and Thiyas, Christians and Muslims, boys and girls, all of these normally take to Sanskrit. The Nambudiri families of Kerala have preserved and still continue to preserve the Veda, the different Sastras and the technical subjects of Ayurveda and Jyotisa, and the esoteric Mantra-Sastra.

29. In Andhra, there are 32 Pathasalas with about 2,000 students. There are, besides, 26 new Oriental High Schools. The number of recognised Sanskrit Colleges, which are situated in places like Vizianagaram, Rajahmundry, Kovvur, Akiripalli, Chittigudur, Nellore and Tirupati, is 12. There are in these institutions about 45 students studying for the Vidvapravina or the Bhashapravina examinations, the latter being a Telugu course with subsidiary Sanskrit. The Vizianagaram and the Tirupati Colleges had been well known centres of Sanskrit learning, where reputed Pandits taught and numerous students once studied. At present, however, the strength is very poor in all these Colleges, the Vizianagaram College having only 30 students on its rolls with none at all for Vidyapravina. In the newly incorporated Hyderabad-Telangana area, there are 15 Pathasalas, which are being co-ordinated by the Council of Sanskrit Education, Hyderabad. Besides these schools and Colleges, there are many traditional Pandits and private institutions for the teaching of Veda and Sastra. But most of the Sanskrit institutions are now faced with a dearth of qualified Sanskrit teachers. The new Andhra Government has started implementing the Oriental High School scheme and has recently helped 11 more general schools to change into Oriental High Schools. Telugu teachers qualifying in Sanskrit have been given special increments. The Devasthanam and Religious Endowment Department is giving some help to Sanskrit Education and is also opening Sanskrit Schools in temples, as for instance, at Simhachalam, Annavaram, and Ponnur. At Tirupati, which is one of the chief centres of Sanskrit learning, and to which the eyes of the Sanskritists all over the country are turned in the hope that some big institution for Sanskrit will be established there, the affairs of Sanskrit education seem to be in a continuous flux. The Sanskrit College at Tirupati is now under the New University there.

30. Mysore has had the benefit of a royal house which has all along extended enlightened and generous patronage to Sanskrit. There are 88 Pathasalas and Colleges in the State. These include forty-four institutions for the study of pure Veda, two Government Sanskrit Colleges, one at Mysore and the other at Bangalore, and three private Colleges at Siddhaganga, Melkote and Udipi. In all about 2,500 students study in these institutions. The total expenditure of the Mysore Government on Sanskrit Education is Rs. 2,24,000 a year. The Mysore examinations are in five grades, Prathama, Kavya, Sahitya, Vidvat-Madhyama and Vidvat-Uttama, and together extend over 13 years. There are separate examinations for Veda and Agama. As in the other South Indian courses, not only are all the Sastras including Ayurveda and Jyotisa provided for in Mysore examinations, but there are also all branches of Veda and Srauta, Dharma, Virasaiva-Darsana, Jaina Siddhanta, and History of Literature and Comparative Philology. In the scheme for the reorganisation of Sanskrit institutions submitted to the Government in 1956 the inclusion of other modern subjects in the curriculum has been proposed. In the Sanskrit College at Mysore, there are

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320 students and 46 teachers of whom 18 are Professors. Free lodging and limited boarding and stipendiary facilities are available. In the Siddhaganga Sanskrit College, which is a Virasaiva institution and which affords free boarding and lodging in its big hostel, there are 20 teachers and 550 students. Teaching is provided for in that College up to the Vidvat examination in Sahitya, Vyakarana and Tarka. Veda is also separately taught. The Vedavedanta Vardhani College at Melkote is attached to the temple there and was founded in 1853. It has at present 10 teachers and 84 students, and provision is available for the teaching of Vyakarana, Sahitya, Visistadvaita and Nyaya, Veda and Agam are also taught. The Dvaita Maths of Udipi conduct a Sanskrit School and College at their headquarters. As these institutions formerly functioned under the Madras regulations, they had already adopted the reorganised Oriental High School scheme. In the School and College together there are 300 students. In the Mysore State also, there are several private Pathasalas, conducted by the different religious institutions. Most of them have adopted the syllabus of the State Sanskrit examinations.

31. In Maharashtra, there was once a good number of traditional Pathasalas, for, Sanskrit learning had flourished very well under the Peshwas. In Poona City itself there were once a number of Sanskrit Pathasalas, but today there are only a few students who are studying the Sastras in the traditional way. At Poona, Tilak Maharashtra Vidyapith conducts a Sanskrit Mahavidyalaya, which provides for instruction up to the Acharya standard. But on the whole, the condition of traditional Pandit learning in Maharashtra today cannot be said to be at all satisfactory. There are only about a hundred old-type Pandits. In the Bombay State, there is no Government Examination for traditional Pathasalas; but the Government has recognised the examinations which are conducted by certain well-known institutions like the Vedasastrottejaka Sabha and the Tilak Maharashtra Vidyapith of Poona and the Bharativa Vidya Bhavan of Bombay. From the very beginnings of modern education, Bombay has concentrated on the study of Sanskrit in modern schools and colleges. The dualism between the traditional and the modern systems of Sanskrit Education has not been very prominent in this State. To a certain extent, this fact explains the higher standard of Sanskrit in the schools and colleges and the greater interest in Research, which characterise Bombay and Maharashtra in particular. The Bharativa Vidya Bhavan conducts one of the biggest Sanskrit examinations in Bombay. It comprises five grades—Pravesika, Madhyama, Sastri. Acharya and Vachaspati—and the total duration of the entire course is of ten years. Students are admitted to the Pravesika after they pass the ninth class of the Secondary School. The course is taught in the Bhavan's own College, the Mumbadevi Sanskrit Mahavidyalaya, where both Pandits and Professors teach. It provides for the old syllabus, for which 17 institutions are affiliated, as also for the new syllabus in which some modern subjects are also taught and for which 32 Colleges and 12 Pathasalas are affiliated. The Sastras generally taught are Vedanta, Vyakarana, Sahitya and Jyotisa.

32. In other centres in the Bombay State, like Ahmedabad, the Pathasalas coach students for the Banaras examinations or for their own examinations, such as those conducted by the Brihad Gujarat Sanskrit Association. In Saurashtra, the Saurastra Vidvat Parishad conducts the examinations for the Pathasalas of that area, which prepare about 2,000 students a year. Saurastra has ten Pathasalas, and the former State of Saurastra spent Rs. 40,000 a year on traditional Sanskrit Education. The number of the Pathasalas in the old Bombay State was 150, and about forty of these Pathasalas were recognised by the Government. In Bombay State also, a Committee was appointed by the Government in 1950 for considering the question of the reorganisation of the Pathasalas. This Committee has recommended, among other things, the promotion and reorganisation of the traditional system of Sanskrit Education, the up-grading of the scales of pay of the Pandits, the increasing of the grant-in-aid, the offering of scholarships to the Pathasala students, and, above all, the establishment of at least five well-equipped high-grade Government Sanskrit Mahavidyalayas (Colleges) in the different linguistically and otherwise demarcated areas of the State.

33. One of the special features, which struck us in the Bombay City and the Gujarat areas, as also in Rajasthan, was the large number of Jaina institutions, which maintained big collections of manuscripts and promoted with great enthusiasm the study of Sanskrit and the Prakrits. These parts of the Bombay State

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are also known for the Sanskrit institutions conducted by the Vallabha School.

34. One of the important Sanskrit Mahavidyalayas in the present State of Bombay is the Baroda Sanskrit College. This Institution was developed in a very systematic manner by the late Maharaja Sayaji Rao of Baroda. Baroda had given a great fillip to traditional Sanskrit learning through the Sravana Masa Daksina examinations, for which students used to come from distant parts of the country, the Sanskrit College, the Purohita Act, etc. The Baroda Sanskrit College now has 13 teachers and 80 students. The courses include Veda, Karma-Kanda, Purana, Dharma-Sastra, Sahitya, Vyakarana and Jyotisa; Nyaya and Vedanta are also taught, but not as special branches. There are four stages, Preparatory, Visarada, Sastri and Acharya, and equivalence is given to these diplomas with University degrees in the matter of employment and scales of pay. The M. S. University of Baroda conducts this College now. English up to the matriculation standard is compulsory, and there are four M. A. teachers, along with the Pandits.

35. In the territory comprised by the present Madhya Pradesh, the total number of Pathasalas is 112 and of Colleges 12. Each of the old Princely States integrated into the old Madhya Bharat has its Sanskrit College, and the Vindhya Pradesh area alone has 20 Pathasalas. The facilities for free boarding and lodging have been much reduced after the merger of the States. The total expenditure on Sanskrit of the old Madhya Bharat Government was Rs. 3 lakhs. The Pathasalas have no common Government examination, and most of them prepare students for the Banarasa or Calcutta examinations. The State of Madhya Pradesh has at present no special Inspectorate for Sanskrit, though one such is going to be instituted very soon. At present *ad hoc* inspection panels are appointed for the Pathasalas. The State has appointed a special officer called the Director of Languages. The Government of Madhya Pradesh presided over by Dr. K. N. Katju has several proposals for the up-grading and reorganisation of the Pathasalas and Sanskrit Studies. The old Madhya Pradesh Government had appointed in 1955 a Committee to go into the question of Sanskrit institutions, and here again, we would like to emphasise the verdic of the public opinion had been in favour of preserving the traditional style of Sanskrit Education with the introduction of the necessary elements of modern knowledge. This Committee has also recommended a Government examination for the State in four stages—Prathama, Madhyama, Sastri and Acharya, culminating in a post-Acharya research degree to be called Vachaspati.

36. The State of Rajasthan has its own Government Sanskrit examinations in four grades—Pravesika, Upadhyaya (2 years), Sastri (2 years) and Acharya (2 years). Among the subjects taught for these examinations are included Jainism, Buddhism, Paurohitya, Dharma-Sastra and Itihasa-Purana. The total number of the Pathasalas and Sanskrit Colleges in the State is 110. There are in all 522 teachers and 8,308 students. The total expenditure incurred by the Government on traditional Sanskrit Education is about Rs. 4 lakhs. There is a separate Sanskrit Inspector. In only about 20 Pathasalas, facilities of free lodging and boarding are available. Here, too, as in Uttar Pradesh and Bihar, we found a number of seasonal students who were not serious or did not stick on up to the examination. The former princely patronage has made Jaipur the chief centre of Sanskrit in Rajasthan. The Jaipur Sanskrit College has 9 Pandits on the staff and about 250 students. Modern subjects are here taught by M.A.s. The salaries of the Pandits in the Sanskrit College are on a par with those of the Professors in the modern colleges. The Rajasthan Government had recently appointed a Committee to go into the question of the reorganisation of the Sanskrit institutions. In its Report, which is now under the consideration of the Government, this Committee has suggested a revision of the Pathasala courses. Many of the aided and recognised Sanskrit schools and colleges will, however, find it difficult to implement the provisions of the reorganisation, because their finances are not adequate.

37. Delhi is hardly the place where one would expect any traditional Pathasalas; but the national capital has about five of them. In Delhi University, there is as yet no provision for the promotion of the traditional type of Sanskrit learning.

38. In Panjab, traditional Sanskrit Education, like any other branch of education has suffered considerably as a result of the

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troubles following the Partition. It is, however, most remarkable how Panjab has been putting forth valiant efforts to rebuild its educational and academic life. Panjab has numerous Trusts intended for the promotion of Sanskrit, but most of these are either not functioning or are mismanage Amritsar was once a great centre which had four to five thousand Sanskrit students. In 1920, there were 285 Pathasalas in Panjab, but those now functioning number only 35. Two of these are Government Pathasalas, and the Panjab Government recently spent Rs. 50,000 on the other Pathasalas. For a region, which is the most ancient home of Sanskrit, neither the present condition of Sanskrit Education nor what the Government is doing for it can be said to be satisfactory. Among the Sanskrit Colleges in Panjab may be mentioned the Krishna-Kishor Sansthan Dharma Sanskrit College, Ambala; the S. D. Gurukula, Jagadhari; the Sarasvati Vidyalaya, Khanna; the S. D. Sanskrit College, Hoshiarpur; the S. D. Sanskrit Vidyalaya, Jullundur; the Government Sanskrit College, Kapurthala; and the Hindu Sabha Sanskrit College, the Durgiana Temple Sanskrit College and the Dugarmal College, Amritsar. The Colleges here are affiliated to the University, and, in the University Department of Sanskrit itself, there is provision for a traditional course. Several branches of Sanskrit literature are taught, and the highest examination is Sastri; there is, however, no provision for a higher course after the Sastri examination; all Senior Pandits in Panjab want such a higher course and examination. The Government of Panjab had recently set up a Committee to examine and report on the various aspects of Sanskrit Education in the State. The Committee has recommended certain improvements and provisions of academic as well as administrative character. There seems to be a general agreement among the Pandits regarding the desirability of introducing modern subjects in the traditional courses.

39. In the Himachal Pradesh, there are two Sanskrit Colleges, together having about 140 students. The examinations are same as those of the Panjab University. There are also primary sections attached to these Colleges. Twelve Pandits are at present employed in the Colleges; but even outside these institutions, there are some Pandit families, which have maintained Sastraic traditions and which possess manuscript collections.

40. Kashmir has made a most valuable contribution to the growth of Sanskrit in its early and medieval phases; yet today Sanskrit studies are perhaps at their lowest ebb in this State. Though we could not visit Srinagar and meet representatives from the interior of Kashmir, we visited the most important centre of Sanskrit studies in this State, during the last hundred years, namely, the Sanskrit College at the Raghunath Temple, Jammu. Jammu has now about 100 Pandits in all, versed in various Sastras. In the Raghunath Temple College, Vedas and Sastras are taught; it has 80 students now, all of whom are given free lodging and boarding. The system of examination here is in four grades as in Panjab. The annual expenditure of this College is Rs. 40,000. In Jammu itself, there were formerly more Pathasalas, but they have now ceased to function. The Raghunath Temple College alone is running, as it is being maintained by the old royal Trust called Dharmartha Trust. This Trust also conducts a Sanskrit School—Pratapa Pathasala—at Srinagar. Srinagar has one more private Sanskrit School and a Government Oriental Section in a general school. We were told that the Dharmartha Trust had plans to expand the College in Jammu, improve its library and building, and add a research department to the library. For a State, which had played such an outstanding part in the development of Sanskrit literature in the past, the present official policy should be more helpful to the study and development of Sanskrit. Before Independence, there were traditional schools for Sanskrit as well as for Arabic, Persian, etc.; in the new dispensation, the latter have been continued as traditional institutions, but the former have all been changed into general secondary schools.

41. We found that, in the traditional Sanskrit institutions, there was generally provision for the study of several Sastras and other special branches of Sanskrit. However, taken as a whole, the syllabus of studies in the Pathasalas shows some gaps, and we propose to discuss this question at some length in the Chapters on Sanskrit Education and Teaching of Sanskrit. Nevertheless, we may touch upon some points here. Even in a reputed centre like Banaras, we were told by some of the older Pandits, there was no adequate provision for the teaching of Veda, Purva-Mimamsa and Advaita. As a matter

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of fact, the study of Purva-Mimamsa and even Advaita does not seem to be very strong in Eastern India. Similarly, the study of Mimamsa and Nyaya cannot be said to be strong in Western India. In the South, Navya-Nyaya is not as well cultivated as Mimamsa or the three schools of Vedanta, though Navya-Nyaya is a special branch for examination in Mysore and in Cochin. It was gratifying to find that the present Maharaja of Cochin, himself a reputed master of that branch, had fostered a school of Navya-Nyaya. In South India, except in Mysore, there is no examination provision for Dharma-Sastra, Srauta and Veda, though in Veda there are, in this part of the country, some private tests. One thing which struck us generally everywhere was the present tendency of students to crowd into the Sahitya section; this the authorities should check. They should try to bring in a certain number of students for each of the different Sastras. In the course of studies in the Northern and the Eastern regions, we found provision for Dharma-Sastra, Itihasa-Purana, Karma-Kanda and Paurohitya, and Bauddha, Jaina and Saiva Darsanas. In this respect, again, South India, except Mysore to some extent, seems to be lagging behind.

42. In Chapter X, we are dealing specially with the tradition of Vedic learning. In general, we may point out here that the provision for the study of the Vedas in the recognised Pathasalas is very inadequate. In the South, Mysore alone has Government examinations and organised courses in Veda and Srauta. The study of the Veda should not only comprise the reading of the Veda with Bhasya, but it should also include learning it by heart. However, as the latter is linked up with the practice of the avocation of Paurohitya, there may be difficulties in providing for it in the schools and colleges in some places; where conditions are favourable, the Kanthapatha of Veda should be provided for in the Pathasalas.

43. Wherever we went, we made enquiries about the strength of the old Pandit tradition still alive in that particular part of the country and the number of senior masters of the various Sastras. We specially enquired whether the Pandits still carried on the tradition of writing new commentaries or dialectical works. We were sorry to note that the number of outstanding Pandits of the old type was generally not large; in some States, they could be counted on one's fingers. Some Pandits, however, did continue their literary activity; a few of them have, under the inspiration of modern research, produced critical and expository treatises in Sanskrit or in the regional languages on Sastraic and other general philosophical subjects. Similar literary work was seen in Vyakarana and Sahitya also. We also found that the Sanskrit Muse was still an inspiration and that the Pandits everywhere wrote poems and plays in Sanskrit. Of course, Sanskrit was very freely used as a means of communication and for the expression of all current ideas. We actually met some Pandits who could employ Sanskrit with eloquence and oratorical effect.

44. Among the activities, which keep up the scholarly interest of the Pandits and also afford them some encouragement and help, are the Sabhas or the Sadas (learned gatherings), which are held from time to time by rulers, Zamindars, rich men, Acharyas and public associations. The former Princely States used to hold such gatherings once a year on the occasion of some festival, like the Dasara. The religious Teachers, Acharyas, still hold such gatherings of Pandits; also whenever any Pandit from a different part of the country visits an Acharya, he is engaged in a *Sastrartha* or is asked to lecture, and is honoured with presents and cash-gifts. There are also some private endowments which arrange for such Pandit Sadas, once a year, on Rama-navami, Krishna-jayanti, and similar occasions. In some of the temples, Pandits are similarly invited to give expositions and are honoured. In fact, it was these public debates in Sastras which had been the main inspiration for the growth of the thought and literature in the field of Sanskrit. And it would be by their resuscitation that the old intensity of Sastra-learning could be retained and promoted. More recently, owing to a new awakening among the educated middle class and also owing to the interest of some of the leading citizens in the locality, expositions of the epics, the *Gita*, the *Upanisads*, Vedanta, Dharma, etc., have become a regular and organised activity in some places. These expositions are arranged as public lectures to large audiences or as private classes to select groups. They have, indeed, proved a great source of help to the Pandits. The Pandits

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are in demand also for individual tuition in the *Gita* or Vedanta which some well-to-do persons desire to have. This appears to be an expanding activity and augurs well for the revival of interest in Sanskrit.

45. In all regions there are now Sanskrit Academies, Associations, Sabhas, Parishads, etc., which organise the celebration of Sanskrit Poet's Days; lectures on Sanskrit subjects; Sanskrit classes; competitions in Sanskrit essay-writing, Sanskrit elocution, and original composition (Short Story, Poem, Play); Sanskrit Recitals and Dramas; and publication of cheap booklets in Sanskrit. All of these keep up popular interest in Sanskrit. The names of many such associations. Whose representatives met us, may be seen in the lists in the Appendices. The Sanskrit Sahitya Parishad, Calcutta, the Sanskrit Academy, Madras, the Bharatiya Vidya Bhavan, Bombay, the Samskrita Visva Parishad which has now over 500 branches all over India, the Brahmana Sabha, Bombay, which has a Sanskrit dramatic troupe, the Akhil Bharatiya Samskrita Sahitya Sammelan, Delhi, may be specially mentioned among the bodies which have been doing sustained work of more than a local provenance. Recently, in Nagpur and Ujjain, societies have been established for the study and propagation of Kalidasa's works, and we were pleased to note that the respective State Governments were helping these societies. The Kalidasa Society at Ujjain, we were told, had a fund of Rs. 1¼ lakhs of its own. There are several organisations in the country whose object is to popularise the study of the *Gita*. Establishments like the Svadhyaya Mandal, Pardi, and the Veda-Dharma-Paripalana-Sangham, Kumbhakonam, take interest in the popularisation of Vedic thought and literature. Among the modern neo-Hindu movements, the Arya Samaj and the Ramakrishna Mission are doing excellent work for the spread of interest in Sanskrit and its knowledge. Many Sanskrit Colleges and the Sanskrit Department of Colleges have Associations, which organise regular lectures on Sanskrit subjects, and sometimes also produce Sanskrit dramas.

(ii) Sanskrit in Secondary Schools

46. We think that the most vital question in respect of Sanskrit Education is its place in the General Secondary Schools, for, it is these schools which serve as the feeders for the higher study of Sanskrit in Colleges and Universities. They, indeed, form the very basis of Sanskrit study on modern lines. One cannot say that the dual system of Sanskrit Education, namely, in Pathasalas and modern institutions, is an anomaly, and that the two systems must be unified, and, at the same time, not give Sanskrit its due place in the scheme of language study in the Secondary Schools. There was a time when, in several of the former Provinces, Sanskrit was compulsory in all Secondary Schools. In some places, though it alternated with the mother-tongue, the general tendency was to take Sanskrit. In recent years, however, the first place assigned to the mother-tongue, the need for the study of English, and the insistence on the learning of Hindi as the Official Language—all these have complicated the position, and the eventual sufferer in all schemes of language-adjustment is Sanskrit. We propose to discuss this problem at some length in a separate Chapter, but here we would like to draw attention to the present difficult situation, in which Sanskrit is being virtually elbowed out. The mother-tongue, the Official Language, and the language of modern knowledge—these the parents and pupils naturally prefer, and the strength in the Sanskrit classes is fast going down in all schools. In this connection, the students and their parents take the line of the least difficulty and the utmost tangible utility. The language position has been in a flux since Independence and the frequent revisions of policy have tended to produce a certain panicky situation.

47. We found that, in some of the States, there was a definite fall in the number of schools having provision for teaching Sanskrit, and, even in those schools which had such provision, there was a steady fall in the number of students taking Sanskrit. To take a few random examples from the different parts of the country. In Mysore, just before the reorganisation of the States, only 40% of the total number of Secondary Schools, mostly in urban areas, had provision for the teaching of Sanskrit. In that State, according to some recent figures, which were made available to us, out of a total of 84,017 students in the High Schools, only 6,230 studied Sanskrit either as second language or as an optional subject; in a recent S. S. L. C. Examination, out of 24,767 candidates, only 2,208 had taken

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Sanskrit. In Andhra, only 91 of its about 700 High Schools provide for Sanskrit. Taking an area at the other end of the country, we were told that, in the Panjab University, out of about 1,05,000 candidates who took the Matriculation Examination, only about 10,000 had taken Sanskrit. In Madras, under the excuse of falling numbers, the Sanskrit teachers are being sent out by the managements of schools, and even the few boys who desire to take Sanskrit are forced to go elsewhere, or, as is often the case, to take only the mother-tongue. However, in certain High Schools of Madras, there is a fairly good strength in the Sanskrit classes, but that is mainly because of the peculiar background of those schools. Thus, in the High Schools for Boys and Girls run by the Ramakrishna Mission, 50% students take Sanskrit[1]; but in a big School of the metropolis like the Hindu High School, Triplicane, where 70% students used to study Sanskrit the percentage now is 30 in the lower forms, and 20 in the higher. In another High School of Madras, situate in a different kind of residential locality, the percentage is about 30. In the interior of Tamilnad, we checked the figures of Sanskrit students in the High Schools in a place like Chidambaram and they varied from 12% to 20%.

48. The situation is, however, different in the North. In Uttar Pradesh, almost all schools have provision to teach Sanskrit, and in Bihar, Sanskrit is compulsory up to the IXth Standard. In 1957, the total number of candidates who had appeared at the School Final Examination in the whole of West Bengal was 73,373; of these 58,738 had offered Sanskrit as one of their subjects. In some States, such as Madhya Pradesh, Sanskrit is taken as an alternative third language, or is studied compulsorily as part of a composite course in mother-tongue and Sanskrit. In Poona, Bombay and the neighbouring regions, the strength of Sanskrit students in Secondary Schools is not particularly disappointing. But the provision in these schools for the study of Ardhamagadhi or Pali as an alternative for Sanskrit makes many students take the former, as these languages seem to ensure an easy pass. Such provision, as we have pointed out elsewhere, is undesirable.

49. We interviewed many Directors of Public Instruction and other Educational Officers in the country; and they placed before us a variety of solutions for the problem of the language-study in the schools, some of which we have discussed in the Chapter on Sanskrit Education. But the very variety of views offered indicates the unsettled nature of this most tangled question. Whatever solution would be ultimately thought of should, we think, pay due consideration to the question: Do we or do we not want the children of this country to know Sanskrit? If we want them to know Sanskrit, is it not necessary that we evolve a suitable formula for the study of languages in Secondary Schools, in which the place of Sanskrit is made secure? If this is not done, the study of Sanskrit in Indian Universities will become something like that of Assyriology in European Universities, an antiquarian study confined to a few experts who are engaged in research work. The cultivation as such of Sanskrit will again be relegated to the religious circles, and the excellent work which our modern schools and colleges have done in the course of the past century and a half in the matter of liberalising and popularising Sanskrit Education will have been undone.

(iii) Sanskrit in Colleges and Universities

50. In the Colleges and the Universities, Sanskrit is studied both in the general part and as a special subject. Generally speaking, provision is available in most of the colleges in the country for the study of general Sanskrit. There are, no doubt, some exceptions. While the Commission was touring in the country, the collegiate education, in most places, was being reorganised on the basis of the new three-year degree course, with a one-year pre-University course. In view of the consequent differences in the conditions obtaining in different University areas, it is not possible to present a uniform analysis in terms either of the older nomenclature of classes (Intermediate, B.A. and M.A.) or of the new one. The general trends, the strength of students in Sanskrit classes, the nature of the courses and examinations, and the standard of Sanskrit equipment gained may, however, be briefly reviewed here.

1. Formerly, in the institutions conducted by the Ramakrishna Mission, Sanskrit was a compulsory subject, but the force of circumstances compelled them to change that rule. Nevertheless, the Ramakrishna Tapovanam at Tiruppavaitturai still continues the compulsory teaching of Sanskrit.

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51. In the South Indian Universities, the new Three-year Degree Course has already been introduced. Sanskrit is provided for in the new scheme in the pre-University class under the general language part as well as among special subjects that may be chosen. Similarly, in the Three-year Degree Courses, Sanskrit is provided under the general part as also as an optional subjct for special study. In the special part, provision has also been made for a separate course in Sastras as studied in the traditional Pathasalas. At present, among the colleges under the Madras University, 41 have provision for teaching Sanskrit at the Intermediate (or pre-university) and B.A. stages; only two Colleges in the City are affiliated for Sanskrit M.A. In Kerala, only 8 out of 38 colleges have provision for teaching Sanskrit and only one, the University College in Trivandrum, provides for B.A. (Honours) and M.A. teaching. As indicated elsewhere in this Chapter, the position in regard to the number of students taking Sanskrit in the Secondary Schools has been deteriorating in recent years as the result of the changing policies in respect of language-study in Schools. Consequently, the number of students available for the Sanskrit sections in colleges has been considerably reduced[1]. Recently, in the South, many new Colleges have been started and several of these offer no provision to teach Sanskrit. In the Calcutta University too, we were told, new Colleges rarely sought affiliation in Sanskrit. That the position is no better in Panjab can be seen from the fact that only 60 students out of 400 took Sanskrit in the Government College, Ludhiana. In a Lucknow College, there are only 42 Sanskrit students in B.A., Bombay and Poona still maintain a sufficiently high percentage of Sanskrit students. In the Bombay University, for instance, more than 75% of the students appearing for the Inter Arts examination offer Sanskrit. The number of students going in for B.A. special Sanskrit is 220 and for M.A. principal Sanskrit is 20. In West Bengal, out of about 42,000 students in the Arts classes, about 15,000 take Sanskrit. Last year, 5,675 candidates had offered Sanskrit at the Inter Arts examination; 2,821 candidates had offered Sanskrit at the B.A. Examination, out of whom only 57 were for B.A. (Honours) with Sanskrit. This year, there are 55 students for Sanskrit in the fifth year M.A. class and 52 in the sixth year M.A. class.

52. There are several Indian Universities, in which no B.A. Hons. or M.A. courses in Sanskrit are available. In the Sri Venkateswara University at Tirupati, students desiring to study for M.A. in Sanskrit are sent to Madras or Andhra Universities with necessary financial aid. In Andhra, they have just started Sanskrit Hons. and M.A. Utkal and Gauhati Universities have still to provide for this. At the latter place, there is a proposal soon to appoint some Sanskrit teachers in the University. In some Universities, the various groups are, unfortunately, so arranged that the students who take science subjects are automatically debarred from reading any Sanskrit. This, we were told, was the case in the Nagpur, the Gauhati and the Panjab Universities. In respect of higher education at least, one expects a broader conception of knowledge and consequently a necessary provision in all the Colleges of the country for the teaching of such an important subject in Indian Humanities as Sanskrit and Indian Philosophy. We would like to recall here what Shri Justice Mangalamurti, Vice-Chancellor of the Nagpur University, told us. He said that foreigners, who visited his University and were shown round, invariably asked the question: "Where is your Department of Philosophy?" and that he always felt unhappy to say that there was none in his University.

53. In some Universities there is a Department or a College of Indology. In Nagpur, a Professor of Indology was recently appointed. A few years ago, in Mysore a new Indology Department was started; but we were told that the Sanskrit Department there was suffering an eclipse by the side of this new Department. As regards the Sri Venkateswara University, it was reported that the Central Government would help the starting only of an Indology Department in the University and not of a pure Sanskrit Department. Indology, as a subject for the Degree course, is a conglomeration of several subjects, among which Sanskrit occupies but a minor place. An Indology Department can, therefore, hardly be a substitute for a Sanskrit Depart-

1. Some random figures would illustrate the position in Madras Colleges: Jain College, Madras: Inter. 80 out of 400; B. A. 55 out of 250; St. Josephs, Tiruchi: Pre-University 66; Inter 60; B. A. 30. National, Tiruchi: Pre-University 194 out of 1200. The lowest figure is shown by the Madura Colleges.

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ment or a full M.A. course in Sanskrit. It would be more desirable if M.A.s in Sanskrit or History were encouraged to take such a composite course as Indology by way of additional equipment.

54. So far as the B.A. (Honours) or M.A. courses in Sanskrit and their teaching were concerned, we found that, in the syllabuses of the South Indian Universities, there was provision for the study of different Sastras in groups of two, by rotation. In some other Universities also, such provision was found. But, generally speaking, the provision for Sastraic study in the Universities is not at all adequate. Not only is it necessary to increase the quantum of Sastraic study, but also qualified Pandits need to be appointed for the teaching of Sastras in the M.A. classes. Some teachers of M.A. Sanskrit complained that that there were too many texts in the syllabus, and suggested that, if the number of the texts was reduced, the teaching of those few texts could be made more intensive, and a Sanskrit M.A. would thereby obtain a deeper knowledge of the subject. Another point which was frequently pressed before us was that the foundations of or the steps leading to the superstructure at the higher stages were not strong enough. Thus, like the gap between the High School and the Intermediate standards, there was also a gap between the Intermediate and the B.A. Hons. and M.A. standards. If the M.A. student was to do justice to the subjects and texts prescribed, a strengthening of the lower stages is definitely called for. No useful purpose would be served by merely including an imposing array of texts in the syllabus, if those texts were either not handled at all or were only inadequately studied and understood[1].

55. Elsewhere we have referred to the commendable efforts made in some quarters to convert the courses of the traditional Pathasalas into Degree courses or to provide for a pure Sastra branch in the M.A. course. This would naturally mean two different types of Sanskrit M.A.s. In Kerala, where they now had these two types of M.A.s, it was represented to us by students and teachers, particularly of the older Arts M.A. course, that these two types constituted an anomaly and should, therefore, be discontinued. We think that, as an interim provision, the two types of M.A.s will have to continue until such time as a properly integrated M.A. course with adequate Sastraic studies evolves in all the Universities. We must, however, refer to another point in this connection. In some Universities in the North, as for instance in Banaras and Agra, students who have passed the Acharya Examination are allowed to sit for the M.A. Examination in Sanskrit or Hindi, without having to undergo any formal training. In Madras, certain exemptions are granted to Siromanis to enable them to become M.A.s. This has resulted in producing a number of M.A.s. in Sanskrit who have little or no knowledge of English and modern Western thought and methods. They only succeed in adding a high-sounding Degree after their names, and perhaps in getting better jobs which they would not have got with a mere Sastraic Degree. To deserve the M.A. Degree, such persons should be made to undergo the necessary formal training which is normally expected of M.A.s.

56. In some of the Universities a wide variety of allied subjects are offered as special branches under Sanskrit M.A., as, for instance, Epigraphy in Punjab, Calcutta and Nagpur, and, sometimes, such branches prove a greater attraction to the students. The core of a Sanskrit M.A. course should, however, always be the study of an adequate number of Sanskrit texts—both literary and Sastraic.

57. As already mentioned, at the beginning of modern education in this country, Sanskrit was either a compulsory subject of study or was an alternative for the mother-tongue. Such provision for a strong background in Sanskrit continues today only in few centres. Because of the disproportionately great importance that has recently come to be attached to the mother-tongue, we found that everywhere, even in the general part, the mother-tongue was provided for up to the end of the college course. This is obviously unnecessary. No University in the West teaches students their mother-tongue at the higher stages, unless they desire to specialise in that language. The gradual displacement of Sanskrit from the Colleges has resulted in a general loosening of the Indian youth's cultural moorings. Attempts to pull up the youth of the country culturally have been made in different ways by different Universities. One of the declared

1. Incidentally it may be pointed out that, except in the Visvabharati University, there is at present no provision anywhere for a *viva voce* at the M. A. Sanskrit examination.

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aims of the foundation of the Banaras Hindu University, for instance, was to give all its students a Sanskrit grounding and consequently Sanskrit was made compulsory for all students of that University. In the Lucknow University, Sanskrit is now compulsory for all students of Humanities and the marks in that paper are taken into account for a pass in B.A. We were told that the M.S. University, Baroda, and the Punjab University had made the passing in Sanskrit at the S.S.L.C. examination a prerequisite for admission to their Arts courses.

58. There is another way in which some North Indian Universities have tried to make a larger number of students study Sanskrit. Students who take the Regional Language as their special subject are required to study Sanskrit also. In Panjab, for M.A. in Panjabi, there is half a paper in Sanskrit or Persian[1]. In the Hindi M.A. courses of the Universities in Uttar Pradesh, there is a better provision for Sanskrit, a whole paper being devoted to it. But, in view of the fact that Hindi has to draw upon Sanskrit for its further growth, the provision for the study of Sanskrit in the Hindi courses ought to be still greater. In the M.A. course in Oriya, there is a subsidiary Sanskrit paper. In Gauhati, M.A. course in Assamese includes a paper on Sanskrit, studied in translations. In the Universities in the Bombay State, a paper in Sanskrit is not compulsory in any course of modern Indian languages. It can, however, be taken as an allied language. In the South, there is provision for a full paper in Sanskrit under the Related Language in the B.A. and M.A. courses in Telugu, Malayalam and Kannada. Mysore even provides for two papers in Sanskrit in the Kannada courses. Whether Indo-Aryan or Dravidian, all modern Indian languages have grown in the lap of Sanskrit; and, from a purely scientific point of view, no linguistic or literary study of any Indian language can be deemed complete without a good grounding in Sanskrit.

59. Like the Regional Languages, Philosophy also has a close relation with Sanskrit. We were glad to find that, in most of the Universities, the M.A. course in Philosophy had some provision for Indian Philosophy in the general part, as also as a special branch. In many Universities, Vedanta, Nyaya, Buddhism, etc., can be offered as optional or special subjects in Philosophy. Though Sanskrit is helpful to Ancient Indian History, Archaeology and Epigraphy, we did not find any provision for the study of Sanskrit in the History course at any centre. The extent of the provision for the study of the history of the Sanskrit Language and Indo-European Philology as part of the M.A. course in Sanskrit varies from place to place. In all the South Indian Universities, this subject has one and a half papers assigned to it.

60. The over-all picture of the University-Sanskrit is decidedly better than that of the Pathasala-Sanskrit. The only criticism is that the depth of Sanskrit learning in the Universities suffers on account of a more comprehensive and broad-based course. How this deficiency can be remedied, we have discussed below in the Chapters on Sanskrit Education and Teaching of Sanskrit. Though compared to the Pathasalas, the Sanskrit B.A. (Honours) and M.A. classes in the Colleges and the Universities present a more encouraging spectacle, we must confess that, in the Colleges and the Universities themselves, the Sanskrit Sections, when compared to the Sciences or other branches of Humanities or even Modern Indian Languages, look definitely poor.

61. In many Universities, the Sanskrit Department is mainly a teaching Department, and, only when time permits, the Professor and his staff do some research work. In some Universities like Bombay, there is no University Department of Sanskrit, and even the higher teaching work is done on a co-operative basis by teachers of the constituent Colleges. In Calcutta, there is University Post-Graduate Staff, and, in addition to its members, Sanskrit teachers in local Colleges also take part in M.A. teaching. The following Universities have no Chairs in Sanskrit: Agra, Bihar, Bombay, Gauhati, Gujarat, Jammu and Kashmir, Karnatak, Nagpur, Rajasthan, Saugar, Sri Venkatesvara, Utkal and Vikram. In places where the University staff has to do full M.A. teaching work, the volume of research work is naturally not large. However, in old centres of research like Bombay, Poona and Calcutta, the tradition of research is actively maintained by the teachers.

1. Panjabi, it was pointed out by many witnesses, was closer to Sanskrit and preserved words which were nearer to Sanskrit than their cognates in other Sanskrit-born languages. This really means that those who take their highest degree in Panjabi should read more Sanskrit than what is provided for in half a paper alternating with Persian.

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62. The set-up in the Madras University is favourable for continuous output of research. The Sanskrit Department here has its own Sanskrit Series in which 31 works have so far been published. Since its inception, nearly 50 research students have been attached to the Department, and nine Doctorate and M. Litt. theses have been produced. There are three permanent members of the Department—Professor, Reader, and Lecturer. The Department is at present working on a major project, the New *Catalogus Catalogorum*, for which the Professor has recently been given 5 Research Assistants. There are three post-graduate degrees in Madras—M. Litt., Ph. D. and D. Litt. The examinations for these degrees comprise a Thesis, two written papers and a *viva voce* test.

63. More important than the actual M.A. teaching is the guidance which University Professors have to give to post-graduate research students working on theses for research degrees. Facilities for training research scholars are, however, not available in all Universities; in some, they are provided for on a meagre scale. In Travancore (Kerala), no such facilities are available, and candidates usually go to Madras or Poona for their doctoral work. In the Annamalai University, the provision is meagre. The case is not very different in Mysore. In the Andhra University, research studentships in Sanskrit have been only recently instituted. In Madras, two Research Studentships (Rs. 80 p.m. in the first year and Rs. 100 p.m. in the second year) are regularly awarded every year; non-stipendiary students also are selected for research. There are, besides, a few fellowships of a higher value awarded by the Madras University, but these are two few and have not been given for Sanskrit for several years now. In the University of Poona, all students, who have passed their B.A. and M.A. with a certain percentage of marks and who desire to carry on research for Ph.D., are awarded Junior Stipends each of Rs. 100 p.m. Similarly, all Ph.Ds., who continue their research in the University Departments or in some recognised research institutes, are given Senior Stipends each of Rs. 200 p.m. This appears to be by far the best provision available in any Indian University, in the matter of encouragements of young research scholars. The Bombay University gives a number of research scholarships; in the course of the last 10 years, it has awarded 53. In Baroda, the M. S. University has 15 research students, Rajasthan has 13, Delhi 26, Panjab 6, Banaras 10, Allahabad 9, Lucknow 5 for a year for all Departments, Calcutta 6, Saugar 8, Nagpur 2, Osmania 2, and Andhra 1. In Allahabad, the stipend is so low as Rs. 50 p.m., and here and at Lucknow, there are very few awards. Most of the scholars have to get some employment to be able to carry on research. In some Universities, such as Delhi and Banaras, the number of research students is large, and a single Professor is expected to guide all of them. A scrutiny of the subjects taken up for research in Sanskrit at the various Universities discloses some repetitions a good number of subjects, again, do not seem to be suitable for thesis-work.

64. For a centre like Banaras, the output of research in Sanskrit is rather poor. The Banaras Hindu University has separate endowments for the editing and publishing of Sanskrit texts, and some work in this direction has now been taken on hand. Considering the importance of Banaras and the large collections of Manuscripts there, it would be proper if the University started its own Sanskrit Series. Allahabad, Andhra, Baroda and Poona Universities have their own Sanskrit Series. The Visvabharati University publishes a Series of Sanskrit Buddhist Texts restored from Chinese and Tibetan. In the past, the Department of Letters Series of the Calcutta University and the Studies of the Allahabad University have served as a useful medium for publishing important research work done in these two centres. In the Osmania University, there is a big collection of Sanskrit Manuscripts, and a Sanskrit Academy has been set up by the University to publish Sanskrit texts and works. However, so far not much headway has been made by this Academy. We were told that, while the work in connection with the Arabic and Persian material there received substantial grant from the Central Government, the Sanskrit Academy received no help. Almost all the Universities now have their own Research Journals or Annals, some like Madras having even two. Still the publication facilities in the Universities cannot be said to be adequate, for, numerous theses lie with them unpublished. Several scholars, junior and senior, at centres where the publication facilities are meagre, feel highly handicapped and dispirited. The lack of adequate

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number of research scholarships at the Universities in the country has been remedied to some extent by the Education Ministry and, more recently, by the University Grants Commission both of whom award a certain number of scholarships. Similarly, some grants are being made available from these two sources for the publication of a select number of research theses lying with the Universities.

65. From the foregoing review of the facilities for Sanskrit research available at the different Universities, it will be seen that in most Universities the Sanskrit Departments have to do both teaching and research work. While what they have been doing is commendable from the point of view of both quality and quantity, it has to be admitted that heavy teaching work which the staff has often to do adversely affects the research output of the Department. There is, therefore, the need either for strengthening the Departments or for lightening the teaching work to some extent. Again, too many research theses cannot be properly directed by a single guide. The supervision and guidance in such cases is bound to be nominal and ineffective. It is seen from the details submitted to this Commission by some Universities that many theses undertaken five, six or more years ago, have not been completed and presented. Some Universities permit students (their own or of other Universities) to register privately and work at their own distant centres. This practice is to be completely discouraged; for, in such cases, it becomes impossible for the guide to enforce any discipline or programme of work on the candidate. Being registered for Ph.D. is in itself being regarded as an additional qualification for employment. Therefore, very often, there are more 'nominal' Ph.D. candidates than 'serious' ones. We found from the information supplied to us that one research student had registered himself for the same Degree on the same piece of work at two different Universities in areas to which he did not belong. Greater rigour in the selection of research students, liberal provision for research scholarships and other facilities, and adequate guidance by the teachers would considerably improve the situation. We understand that the University Grants Commission is seized of this whole question and proposes to bring into force some uniformity in regulations and practice in respect of post-graduate research work.

66. In some Universities like Madras, teachers are allowed to work privately for higher degrees only if they are working in institutions affiliated for the teaching of B.A. (Honours) and M.A. courses. The idea underlying this is that such institutions normally possess the necessary facilities for a higher type of work, such as a well-equipped library. It is, however, necessary that even other types of Sanskrit teachers take interest in original research work and keep themselves in touch with the research material which is constantly being published in journals or in book form. We found that a large number of teachers were quite content with the teaching of a few prescribed classics. Particularly in centres where there are University Departments of Sanskrit, all Sanskrit teachers should be encouraged to take up some piece of work for investigation.

(iv) Research Institutes, Manuscript Collections, and other Research Activities.

67. Besides the work being done in the University Departments of Sanskrit, there are several other activities in the field of Sanskrit Research, which must be mentioned here. First come the great Series run by the different Princely States of the former times. The Research Department of Jammu and Kashmir, Srinagar, has issued the magnificent series, the Kashmir Series of Texts and Studies, but for which we would have known precious little of Kashmir Saivism. The former Pandit Series of the Banaras Sanskrit College was among those pioneering efforts which laid the foundation of Sanskrit studies in modern times. The work of that Series has been continued by the Princes of Wales Sarasvati Bhavan Texts and Studies, which have unfortunately now become somewhat irregular. The Sarasvati Bhavan, Banaras, has perhaps the biggest Sanskrit Manuscripts Collection in the country; yet it has remained too long in a very unsatisfactory condition, many manuscripts not having been even examined and catalogued. Its upgrading, we were told, had been sanctioned, but was not given effect to. The staff and equipment in the Sarasvati Bhavan are hardly adequate for making possible the full utilisation of the material available there.

68. The Gaekwad's Oriental Series of the Oriental Institute, Baroda, now taken over by

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the M. S. University, Baroda, has so far issued 126 Texts, and has under preparation several others. The Oriental Institute has now launched on a major project of a Critical Edition of Valmiki's *Ramayana*. The Department of Public Instruction, Bombay, formerly issued a Series of Sanskrit and Prakrit Texts, which the Bhandarkar Oriental Research Institute, Poona, is now maintaining and continuing. In Poona, the Bombay Government has revived the old Deccan College in the form of a Post-Graduate Research Institute, which is now affiliated to the University of Poona and takes part in M.A. teaching and guiding Ph.D. candidates. Besides maintaining a Sanskrit Section, mainly Vedic, and a collection of Manuscripts, the Deccan College Research Institute has undertaken the big project of a new Sanskrit Dictionary on Historical Principles. It publishes two journals and has brought out a number of Sanskrit lexicographical texts and research monographs. The Institute also has a Department of Proto-Indian and Ancient Indian History. Like the Gaekwad's Oriental Series, the Mysore Oriental Series (Bibliotheca Sanskrita) and the Trivandrum Sanskrit Series have brought out equally important and numerous texts relating to several branches of Sanskrit literature. Among Government Collections of Manuscripts, which bring out Text-Series, though not of such magnitude, are the Madras Government Oriental Manuscript Library and the Scindia Oriental Institute, Ujjain. In Jaipur, the Government has established the Rajasthan Puratattva Mandir, which has a Manuscripts Collection and has published about 30 texts recently. It may be mentioned that the direction, guidance and facilities for proper editorial work at the above-mentioned Manuscript Libraries leave much to be desired.

69. In recent years, among the States, Bihar has made a strong bid to promote research in Sanskrit and allied fields by founding three Institutes—the Mithila Institute of Sanskrit Studies at the renowned centre of Sanskrit, Darbhanga; the Institute of Pali and Buddhistic Studies at the famous Buddhist centre, Nalanda; and the Prakrit and Jaina Institute at the Jaina centre, Vaisali. Of these, the Mithila Institute has made a good start, building up a manuscript collection and starting a Sanskrit Series.

70. When the British introduced modern education and founded the Universities in India, they did not provide for any research. The pioneers of research are individual scholars, Western and Indian, and the privately established societies, the growth of some of which has been touched upon in the previous Chapter. The oldest of these is the Asiatic Society, Calcutta. It has a big collection of Manuscripts, and a big Government collection formerly in the Indian Museum has also been now transferred to this Society. The Society was the first to publish a Series of Sanskrit works—the Bibliotheca indica—and has done similar pioneering service to the cause of Indological research through its Journal. The various activities of the Society are still continuing, but if more funds were available, it would be enabled to expedite the publication of its Manuscripts Catalogues and also to resume more vigorously its Text-Series. Besides the Asiatic Society, Calcutta has the Sanskrit Sahitya Parisad and the Vangiya collections which, for want of adequate accommodation, it is not in a position to house properly. An account of the contribution of Calcutta to Sanskrit studies would be incomplete without a mention of the journal, the *Indian Historical Quarterly*, which has fostered original work to a great extent during the past three decades and more[1]. In Assam, the Kamarupa Anusandhana Samiti (Assam Research Society) of Gauhati has a collection of manuscripts and inscriptions, and publishes a journal. Outside Gauhati, the Government is helping the Sanskrit College and the Sanskrit Sanjivani Sabha at Nalbari to collect manuscripts. In Gauhati, the Assam Government has a Historical and Antiquarian Department (established in 1928), which has a valuable collection of antiquities and manuscripts.

71. Patna has long been distinguished as a centre of Sanskrit Research. The Bihar and Orissa (now simply Bihar) Research Society and its Journal had done commendable work under late K. P. Jayaswal. It was, therefore, quite appropriate that the Bihar Government

1. The other journal, the *Indian Culture*, is unfortunately not functioning now.

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should have now added to this Society a Historical Institute named after that scholar. In this Institute is now housed the entire manuscript material pertaining to Buddhist literature collected by Pandit Rahula Sanskrityayana from Tibet and Nepal. Serious efforts are being made to publish critical editions of texts based on these manuscripts, and a few volumes have already been issued. The Bihar Government gives to the Society a grant of Rs. 25,000 every year and the Government of India gives Rs. 15,000 for purchase of antiquities. At Darbhanga, besides the Mithila Institute, there is the Raj Library which houses a valuable collection of Sanskrit Manuscripts. Sir Chandra Dhar Singh of Madhubani, this Commission understands, has offered to the Bihar Government his entire collection of antiquities, which he has built up during the last quarter of a century and which is worth about a lakh of Rupees, for creating a research centre with that as the nucleaus.

72. In Banaras, besides the Hindu University and the Government Sanskrit College and Sarasvati Bhavan, there are the Sanskrit Publication Series of Chowkhamba and Motilal Banarsidas. These and several other smaller Series have made it possible for Pandits and scholars to bring out their Sanskrit and allied works. Among the privately organised research institutions here are to be mentioned the Jaina Foundations, Bharatiya Jnan Pitha and the Parsvanatha Vidyasrama; they publish their own series of texts and studies. The Parsvanatha Vidyasrama has programmed the production of a History of Jaina Literature.

73. The chief non-official research institution in Allahabad is the Ganganath Jha Research Institute which possesses a building of its own, has a collection of over 4,500 manuscripts, publishes a Journal, and has some provision for awarding a research scholarship. The attention bestowed by the Government and the public on this Institute, founded to commemorate the name and work of one of the greatest Sanskritists of Uttar Pradesh and Bihar in modern times, cannot be said to be adequate. The only other place in Allahabad to be noted is the Municipal Museum, which has a fairly big collection of Sanskrit Manuscripts. In Mathura, Swami Bon Maharaj has founded an institution for the study of Vaisnavism and other schools of Indian Philosophy. The Swami has been able to gather a few competent Pandits from the South and also a few research scholars; he awards two research scholarships in Sanskrit. His plan is to found here a regular University or a similar high-grade institution for philosophical studies. We suggest that it would be better if, instead of conferring its own degrees, this institution developed itself as a Post-Graduate Research Institute and affiliated itself either to the Agra University or to the Banaras Hindu University. In Rajasthan, Jaipur and Bikaner have Palace-collections of Sanskrit Manuscripts, which are, unfortunately, closed to the public. It is hardly proper for the Palace authorities to keep these collections inaccessible to scholars in this manner. The Rajasthan Visva Vidya Pith, Udaipur, has a research section which collects folksongs, ballads, manuscripts, etc. The Sadul Rajasthani Research Institute of Bikaner is also doing similar work.

74. The Vishveshvaranand Vedic Research Institute, Hoshiarpur (Panjab), incorporating the Lahore D. A. V. College Research Department, is the chief privately organised Research and Cultural Institution of North-Western India. Its library possesses about 22,500 printed volumes and 7,500 manuscripts, including some 1,500 written in South Indian scripts. The Vedic Philological Research Department is the nucleus from and around which the Institute has gradually developed. This Department has been engaged since 1924 on its 26-Volume Vedic Lexicographical Project with two major sections, namely, (1) the 21-Volume Vedic Word Concordance-*cum*-Grammatical Word-Indices and (2) the 15-Volume Vedic Dictionary. The Manuscript Collection, Preservation and Publication Department has recently undertaken a 20-Volume Project, including the publication of (1) A Tabular Descriptive Catalogue of the manuscript collection at the Institute and (2) Critical Editions of (a) Unpublished Bhasyas on *Rigveda*, (b) Sayanabhasya on *Atharvaveda*, (c) Devaraja-Yajvan's *Nighantu-nirvacana* and (d) *Rajatarangini* by Kalhana, and others. The Cultural Department of the Institute, aiming at popularising the cultural aspects of Sanskritic studies, is conducting its monthly journal *Vishva Jyoti* and has also published a number of important works including *Panjabi Ramayana*, *Brahmavidya* and

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A Story of Indian Culture. There are also the Departments of History and Philosophy and Religion which have been recently started under the guidance of two veteran professors. The Institute is recognised by the Panjab University as a centre for guidance in the preparation of Doctoral theses. It will be in the fitness of things for the Institute to start a Department of Post-Graduate and Post-Sastri teaching. The Institute is receiving grants-in-aid from the Panjab University, the Union Government and the Panjab and several other State Governments. The total official contribution, however, is not quite commensurate with the huge expenditure being incurred by it.

75. At Ujjain, the new Vikrama University is expected to lay special emphasis on Indian Humanities and Sanskrit with which Ujjain is so intimately connected. It is proposed that the University Departments of Sanskrit and Indology, the Scindia Oriental Institute, the Museum, and similar other cultural activities related to Sanskrit should come under the Vikrama Kirti Mandir, Ujjain, which has a fund of Rs. 7½ lakhs. The Gujarat Vidya Sabha and the B. J. Institute at Ahmedabad is the chief Research Institution of the new Gujarat University in the field of Sanskrit and Indology. The Institute is recognised for guiding post-graduate students for research. It has a big collection of Manuscripts and has undertaken the project of a critical edition of the *Bhagavata-Purana*. The accommodation available for the activities of the Sabha and the Institute is, however, quite inadequate. It is to be hoped that this premier venue of Indological Research in Gujarat, possessing valuable materials, will be afforded greater facilities for further development. It should have a bigger staff if it is to carry out its research plans in a proper manner. Ahmedabad is also full of Jaina Maths or Upasrayas where there are big collections of manuscripts in charge of Jaina monks like the enlightened Sri Muni Punyavijayaji, who is ever ready to help scholars.

76. The Bombay University has no Sanskrit Chair and Department of its own for co-ordinating and centralising the post-graduate teaching and for fostering research. The authorities of this University, we were told, had not favoured the proposal sponsored by several eminent persons for starting University Departments of Sanskrit and of Ancient Indian History and Culture on the occasion of the Centenary of the University. They felt that there was no need for such Departments in the University as there were institutions in Bombay and at other centres where such post-graduate and research work was being efficiently carried on. The University has been helping and still proposes to help those institutions with grants. Thus, in the past, it has given about Rs. 1 lakh to the Bhandarkar Oriental Research Institute, Poona, for its Critical Edition of the *Mahabharata*, and Rs. 14,000 to the Deccan College Research Institute, Poona, for its new Sanskrit Dictionary. The Bombay University recognises some teachers of its colleges to do post-graduate teaching and to guide research. The University offers scholarships and fellowships to graduates who want to carry on research for Ph.D. and D. Litt. Degrees.

77. The important centres in Bombay, which are at present actively engaged in research in the field of Sanskrit and Indology, are the Asiatic Society, the Historical Research Society at the St. Xavier's College, and the Bharatiya Vidya Bhavan. The Asiatic Society has a valuable library and a collection of Sanskrit Manuscripts. It arranges learned lectures, bestows honours on scholars for distinguished research work and publishes a Journal, which has played an important part in the growth of research in this part of the country.

78. Though comparatively recent, the Bharatiya Vidya Bhavan, founded by Sri K. M. Munshi in 1938, has been very active during the two decades of its existence. Its Institute of Post-Graduate and Research Studies, the Mungalal Goenka Samsodhan Mandir, is recognised by the Bombay University for Post-Graduate Teaching in Sanskrit, Prakrits, Comparative Philology and Ancient Indian Culture. There is also provision for guiding post-graduate students for the Doctorate Degree of the University. The Bhavan gives scholarships of the value of Rs. 75 or Rs. 100 to about 10 students and has at present the largest number of M.A. and Ph.D. students. It has a valuable library of printed books and manuscripts. The publications of the Bhavan include the reputed Singhi Jain Series, edited by Muni Jinavijayaji, which has already issued 30 substantial volumes of texts

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and studies in Sanskrit and Prakrits. There is also the Bharatiya Vidya Series and the research Journal *Bharatiya Vidya*. One of the most outstanding undertakings of the Bhavan, which is being expeditiously and successfully accomplished, is the project of a 10-volume *History and Culture of the Indian People*. Five volumes of this work, produced with the co-operation of about 70 scholars, have already been published. The Bharatiya Vidya Bhavan has now branches in Delhi, Kanpur and Allahabad.

79. It must, however, be remembered that, apart from such Institutions, the importance of Bombay in the field of research rests on the volume and value of the work which individual scholars like Mahamahopadhyaya Dr. P. V. Kane and Professor H. D. Velankar have been doing for the last few decades. Bombay also continues to be an important centre for the publication of Sanskrit texts, and the Nirnaya Sagar Press, the Gujarati Printing Press and the Venkatesvara Press are doing commendable work in this line. In the city of Bombay, there are a number of collections of Sanskrit Manuscripts, which need to be properly examined and catalogued.

80. Poona has more than one institution devoted to Sanskrit and Indological research. The premier body, which functions also as the pivotal institution for some all-India activities like the All-India Oriental Conference, is the Bhandarkar Oriental Research Institute, which was founded in 1917 to commemorate the name of that distinguished, versatile and prolific scholar of Western India, Ramakrishna Gopal Bhandarkar. The Institute got an excellent start. The Government of Bombay transferred to the Institute, at its very inception, its valuable collection of Sanskrit and Prakrit Manuscripts as also its Series of Sanskrit and Prakrit Texts. For a long time, besides the Asiatic Society, Bombay, it was the only private Research Institute in the Bombay State. Consequently it received continuous help from the State. The Institute houses a manuscript collection, has a large library and brings out a Research Journal and four Series of Texts and Studies. Its major project is the Critical Edition of the *Mahabharata*, a project which has received support in India and abroad. The Post-Graduate Research Department of the Institute is affiliated to the University of Poona for post-graduate teaching and guidance in Sanskrit and Ancient Indian Culture. The Curator of the Bhandarkar Institute, Prof. P. K. Gode, has become a necessary link in research activities carried on in different parts of the country. While we would stress that the present resources of the Institute were not at all adequate for its activities and even for the employment of the requisite staff, we would also state with regret the fact that a centre like this, where so much research material was stored and almost all the Indological Research periodicals of the world were received, was, unfortunately, being little used by local scholars. Poona has a number of colleges and quite a large number of Sanskritists. Institutes of this type should, therefore, devise ways and periodic activity-programmes which would bring local workers more regularly to them.

81. Next in importance to the Bhandarkar Institute is the Bharata Itihasa Samsodhaka Mandala, of which the moving spirit is Mahamahopadhyaya D. V. Potdar. This Mandala is poorly housed, but has a rich collection of historical and literary material. Its record of work through its Journal and other publications is substantial. We were told that, recently the Central Government had given to the Mandala financial aid for the preparation of a catalogue of its manuscripts. The Vaidika Samsodhana Mandala of Poona is devoted to Vedic research and publication. It has already brought out an edition of the *Rigveda* with the commentary of Sayana, and has now undertaken the editing of some other Vedic texts, as also the compilation of *Srauta-Kosa* (Encyclopedia of Vedic Ritual). One of the interesting undertakings of the Mandala is a Devanagari edition of the *Avesta* which is bound to prove useful to Vedic scholars. Work on an *Ayurvedakosa* is also going on here. One of the Text-series, which has helped Sanskrit studies on a scale comparable to the Gaekwad's Oriental Series, the Trivandrum Sanskrit Series, etc., is that of the Anandasrama, Poona. Nearly 140 texts have been issued in this Series, and after a lull, it has just started functioning again. There is also a big manuscript collection at the Anandasrama.

82. In other centres of Maharashtra also, the work in the field of Sanskrit is being assiduously done. Mention must be made of the

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Dharma-Kosa and the *Mimamsa-Kosa* which are being published by the Prajna Pathasala of Wai. The Kaivalya-Dhama of Lonavala, with a branch in Bombay, is devoted to research in Yoga. It is at present doing important work in Yoga from the point of view of the modern sciences of physiology, psychology and medicine. It has set up a laboratory for this purpose. Among other activities of the Kaivalya-Dhama may be mentioned the publication of literature relating to Yoga and of a Journal called *Yoga-Mimamsa*.

83. Research activity in Orissa is sporadic and lacks proper coordination; it also needs to be made known outside the State. The *Journal of the Kalinga Historical Research Society* is no longer published; there is only one periodical in the field of Indology, namely, the one issued by the Historical Research Society, Bhuvaneswar. At Puri, there is an excellent collection of manuscripts and other similar material at the Jagannatha Aitihasika Gaveshana Samiti and the Raghunandan Pustakalaya (run by Pandit Sadasiva Ratha). But all this is not known to outside scholars, nor is it being fully utilised even by local scholars.

84. In Andhra, there is the Telugu-Academy at Kakinada, with a collection of manuscripts and some publications to its credit. Better known, however, is the Andhra Historical Research Society, Rajahmundry, which has been issuing a Journal for some years past. Unfortunately, this only private Research Society of Andhra is languishing for want of proper assistance. A Research Institution, which started on a big scale but which has had a rather unsettled career so far, is the Sri Venkateswara Oriental Institute, Tirupati. The Institute was organised out of the funds of the Sri Tirupati-Tirumalai Devasthanam, but, after several infructuous attempts to reorganise or upgrade it, it has now been finally handed over to the newly started Sri Venkateswara University. It is expected that it will now be in a position to embark on a definite programme of work. The Institute possesses a valuable collection of manuscripts and publishes some texts and a Journal. The Vaikhanasa Agama texts issued by the Institute will be of special interest to scholars.

85. In Madras, there is considerable activity in the field of Sanskritic research going on outside the Madras University. The Adyar Library and Research Centre has a valuable collection of manuscripts and printed books. Descriptive Catalogues of some of these manuscripts have already been published, while the rest await examination and description. The Adyar Library has so far published nearly 100 volumes of Texts, Studies and Reprints in its Series. It also publishes a Journal, *Brahma-Vidya* or *Adyar Library Bulletin*. The Adyar Library and Research Centre is at present financed and conducted by the Theosophical Society, but its further enlargement or the continuance of its research programme depend on the help that would be received from outside of the Society and its members.

86. The Kuppuswami Sastri Research Institute, Madras, founded in the name of the foremost Sanskrit Professor of the South who had built up a veritable South Indian School in the field of Sanskrit Studies and Research, is a continuation of the Journal of Oriental Research (started in 1927) and the Series of Texts and Studies which Mahamahopadhyaya Prof. S. Kuppuswami Sastri conducted during his life-time. The Institute now carries on the work of the Journal and the Series, maintains a growing Library and Reading Room, and arranges learned lectures by visiting scholars. It has on its programme of work the completion of the edition of the *Dhvanyaloka* as revised by Kuppuswami Sastri, the publication of the lectures and writings of Kuppuswami Sastri, a *Gita*-bibliography, and a Sanskrit and Prakrit Men of Letters Series. The Kuppuswami Sastri Research Institute is the only learned society in the South organised privately on the model of the Bhandarkar Oriental Research Institute, Poona, but it has not so far received any aid at all from the local or the Central Government. It subsists solely on the voluntary contributions of scholars and friends of culture.

87. Some other activities in the field of Sanskrit research in Madras and its environs may be mentioned here. The Balamanorama Press, Mylapore, has published some standard Sanskrit texts; Ganesh & Co., Madras 17, has brought out the Series of Tantrik Texts and Studies of Arthur Avalon (Sir John Woodroffe). A few texts, prominent among which is the *Ramayana*, have been issued by the Madras Law Journal Press. The Ubhaya Vedanta Granthamala Society brings out editions of Srivaisnava works. Vavilla Ramaswami Sastrulu and Sons have been printers

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and publishers of standard Sanskrit texts for long. In Kanchipuram the Granthmala Office is bringing out works of Srivaisnava authors like Vedanta Desika. The Advaita Sabha of Kumbhakonam, functioning under the aegis of the Kanchi Kamakoti Sankaracharya Pitha, has been issuing some Advaita classics.

88. The Maharaja Sarfoji Sarasvati Mahal Library, Tanjore, is the best known centre of Sanskrit and allied research in the interior of the Madras State. This Library grew out of the manuscript collections which had accumulated in the Tanjore Palace since the times of the Nayak and Maratha Rulers and to which substantial additions had been made by Raja Sarfoji II in the beginning of the 19th century. A Descriptive Catalogue of these manuscripts has already been published. After Independence, this Library has received grants from the Madras Government for the publication of some of its manuscripts in Sanskrit and other languages. The materials available in the Library warrant its upgrading into a Research Institute. There should also be appointed a larger staff trained in research methods. The present publications of the Library, barring a few exceptions, show a poor standard and lack of method. The Honorary Secretary of the Library told this Commission that the sale proceeds of its publications (which amounted to about Rs. 50,000 per year) had to be credited to the Government which gave it the publication grant. He suggested that, if the Library was permitted to utilise these sale proceeds, it would be able to do more solid work.

89. At Tiruvayyaru, the Srinivasa Press publishes some Sanskrit texts. But the best known printer-publisher of Sanskrit classics in South Madras is the Vani Vilas Press, Srirangam, which has brought out the Memorial Edition of the complete works of Sankara and many other volumes in attractive style. It was reported to us that the Press was not now doing well, and that even the *Sankara Gurukula Patrika*, which it used to bring out mainly for the serial publication of Sanskrit texts, had been discontinued.

90. In the Mysore State, Bangalore has one of the oldest private Research Societies, the Mythic Society. The Society has a good library and publishes a Quarterly Journal, which has had a noteworthy career for nearly half a century now.

91. There are several smaller and more recently started research institutions at different other centres, which are working in the field of pure Sanskrit or of Sanskrit along with the local language, history, archaeology, etc. They collect manuscripts and publish bulletins and texts. Some of these institutions may be found mentioned in the lists in the Appendices.

92. Advanced study of Sanskrit and original investigations in it are being pursued by many private individuals and officials employed otherwise than as teachers or research scholars. Such persons have generally to work in mofussil centres. During our tours, many witnesses in the mofussil centres of the different States, both Professors and other persons interested in higher study, told us that the libraries even in important towns were very poor. Shri Achyutha Menon, the former Chief Secretary of the Cochin State, who was engaged in some research work, told us that in the whole of Kerala there was not one well-equipped library which could be useful for research purposes. And this appeared to us to be true of many parts of the country. This state of things needs to be looked into by the relevant authorities. While Sanskrit books are not available in many libraries, either on loan or for consultation, they cannot also be easily purchased. Several witnesses stressed before us the fact that there were not enough firms publishing Sanskrit works. There was also the paucity of Sanskrit booksellers, and the few who operated in the Sanskrit field did not publicise their lists widely so that it was often difficult for the public to know what latest books had appeared on the subjects of their interest.

93. When we review the various activities in the field of Sanskrit and Indological Research, we find that there is much enthusiasm in the matter of the collection of research material, the starting and conducting of Research Journals and Series, and the planning of research projects, big and small. But more often than not, this enthusiasm either slackens or is frustrated on account of the poor response from the public and the authorities. All the private Institutes and Research Centres badly need financial assistance. In most centres, scholars have to run these institutions in an

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honorary capacity, with small or no staff at all, and they have largely to depend on such members of the public as have some interest in this kind of work. In some places, the institutions, which had started with scholarly objectives, tended to become, for various reasons, rather too popular in character. In the publication activities of several newly started institutions, proper direction and scholarly standard in work are wanting. The libraries and manuscript collections are generally not well equipped or adequately looked after. Some manuscript libraries have kept themselves closed to the public or scholars. This situation of drift should not be allowed to continue. It is, therefore, most essential that all Research Institutes, Manuscript Libraries, publication activities, etc., are brought under a co-ordinating system in respect of guidance and financial aid.

(v) Attitude of the Public towards Sanskrit

94. By and large the attitude towards Sanskrit in the country is favourable. By this, we do not only mean that the votaries of Sanskrit studies are enthusiastic about Sanskrit; but we want more particularly to emphasise that the general public, even persons whose main interest lies in other aspects of national life or in other branches of education or in other languages and literatures, feel that Sanskrit must be properly cultivated and promoted. Generally speaking, the people of India love and venerate Sanskrit with a feeling which is next only to that of patriotism towards Mother India. This feeling permeates the common man, the litterateur and the educationist, the business man, the administrator and the politician. Everybody realises its cultural importance and knows that whatever one cherishes as the best and the noblest in things Indian is embedded in Sanskrit. In the case of some people, however, this veneration does not go beyond a lip homage; these people are afraid that this ancient language will come in the way of the growth of their own beloved regional languages. There are others who do not want Sanskrit to come down from her high pedestal and walk the streets and market-places. A more pronounced attitude of indifference, neglect or even resistance is not quite absent. It is to be seen among some zealots of the local languages—among a type of advocates of Hindi in the North and a section of the Tamils in the South. Nevertheless, the majority of the votaries of the regional languages are of the view that Sanskrit is essential for the growth of the regional languages, and that its cultivation reinforces and helps creative activity in the latter.

95. There are also people who identify Sanskrit with a mental makeup which opposes everything modern and hinders progress. This view, as we have shown elsewhere, is wholly untenable. Equally untenable is the attitude which becomes evident in the unfortunate propaganda that Sanskrit is the language of a particular community. This kind of attitude has created conditions of a regular cold war against Sanskrit in a part of South India. That Sanskrit does not belong to any particular community is proved by Andhra and Kerala where the entire non-Brahman classes are imbued with Sanskrit, and speak a language highly saturated with Sanskrit. In Kerala, even Izhavas, Thiyas, Moplas and Christians read Sanskrit. In Madhya Pradesh, we were told, a paper in Sanskrit was compulsory at the School Final Examination and even Muslims took it. In a Lucknow Intermediate College, there are Muslim girls studying Sanskrit; in Gujarat, Parsis study it; in Panjab, there are several Sikhs among Sanskrit students and teachers, and Sastris and research scholars in Sanskrit. The Director of Public Instruction of Madhya Pradesh, who is a Christian, told us that he advised the Anglo-Indian students also to read Sanskrit. It was necessary that, as future citizens of India, they gained an insight into the mind and the culture of the bulk of the Indian people. And this, he added, was possible only through the study of Sanskrit.

96. In the course of our tours in South India, we interviewed several non-Brahmans in high position and active in public life, business, etc., and we found them all favourable to Sanskrit. In Madras City itself, we found that, both in the recognised schools and private classes, non-Brahmans, and even a few Muslims and Christians, studied Sanskrit. In one of the High Schools of Chidambaram, a Muslim student was reported to have stood first in Sanskrit; and in another School, there were Harijans among the Sanskrit students. In Chidambaram we were glad to find

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group of leading non-Brahman merchants of the town who appeared before us for interview as staunch supporters of Sanskrit education and culture. In Tanjore also, we were told by the Headmasters and Sanskrit teachers of local schools that non-Brahmans, Muslims and Christians freely took Sanskrit. It was again the non-Brahmans, particularly the great benefactors belonging to the Chettiar community, who had, in the recent past, endowed many Pathasalas for Veda and Sanskrit. As we moved among the people, in the temples and the streets, in public and private meetings, we found that, in Tamilnad, the antipathy towards Sanskrit was confined to a section trying to make political capital out of it, and that it was strongly organised and effectively expressed. Several Sanskrit lecturers and teachers represented to us that, when Sanskrit verses were sung in prayer or any Sanskrit feature was presented in public functions in the Colleges and the Schools, a section of the student population started jeering and booing. Such things, along with certain administrative measures coming one after another, have been slowly pushing Sanskrit to the wall in this part of the country. It is, indeed, an irony of fate that this should be the situation in a region to which the rest of India used to look up as a veritable asylum of Indian culture and traditional learning. The anxiety which the people here felt about the future of Sanskrit was clearly borne out by the fact that Madras sent the largest number of replies to our Questionnaire.

97. As regards those who were keen on preserving the traditional Sanskrit learning and those who desired to promote it, namely, the Pandits, the managements of traditional institutions and other scholars and workers, we generally found that they had a deep faith in this system; only some were rather overzealous. A sense of proportion is always good. We were also sorry to note that there was, among these people, a general lack of practical approach to the problems which faced them. Instead of devising any concrete ways and means, they frequently felt despondent and blamed the authorities for anything and everything. The decline in Sanskrit learning is, in no small measure, due to the failing faith of those who should devote themselves to this learning. And we found that, in most places, even the available facilities were not being properly exploited. While we would plead with the authorities for a policy of active encouragement of Sanskrit, we would also plead with the public that it was for them to take to Sanskrit in large numbers and to see that their children were not turned away from it at the slightest excuse.

98. In the course of our tours, we noticed everywhere an unmistakable awakening of the cultural consciousness of the people. There was a keen awareness of the importance of Sanskrit among people at large; and we soon realised that a complete picture of the situation regarding Sanskrit could not be had only by visiting Schools, Colleges, Universities and Pathasalas. For outside these educational institutions, there is in the country a network of voluntary organisations. The number and the extent of planned activities of these private bodies only underline the need for supplementing what is being done for Sanskrit through the official set-up.

99. In almost all cities and important towns there are privately organised associations for the promotion of Sanskrit. Most of these are registered bodies and many leading citizens of the locality, scholars and other influential persons, are connected with them. To a certain extent, these associations function as so many vigilance societies, taking note of any adverse move which would affect the position of Sanskrit. They carry out well-organised plans of sustained work, such as private Sanskrit classes and private Sanskrit examinations. Some are devoting their attention to the question of the simplification of the methods of teaching Sanskrit. The activities of these associations on the purely literary side comprehend meetings and lectures, Sanskrit publications, presentation of Sanskrit dramas, etc.[1]. They also organise Vedic recitations and popular expositions of the *Ramayana*, the *Mahabharata*, the *Bhagavata*, the *Upanisads*, the *Gita*, etc. These expositions still attract big audiences composed of the lay as well as the educated public. More significant perhaps than these is the interest which adults and retired persons are evincing in regularly reading with the Pandits, either individually or in small study-groups, Sanskrit philosophical texts.

1. The names of some of such associations, Sanskrit Academies, Parisads, Sabhas, Samitis, etc., whose representatives met us, may be found from the lists in the Appendices.

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100. These voluntary public activities in the field of Sanskrit are all-comprehensive--general and special, popular and learned, scholastic as well as artistic, literary as well as organisational. In fact, it was these activities among the general public which struck us as the most encouraging circumstance. They definitely pointed to the recapture of that spirit and atmosphere, which would help Sanskrit again to emerge with a fresh vitality and force.

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Chapter IV

SANSKRIT AND THE ASPIRATIONS OF INDEPENDENT INDIA

1. A New Awakening of National Self-consciousness, and Sanskrit

1. Ever since the beginning of the 19th century, when, as a result of the contact with the mind of Europe, a new renaissance of the Indian spirit had started, the place of Sanskrit came to be re-established in a new way in the intellectual and spiritual life of the Indian people. At first in the case of a few of the protagonists of the new learning through English, Sanskrit appeared to have lost its significance and importance. But its presence in the background of the intellectual and cultural life of India was never lost sight of, because Sanskrit studies were till then quite flourishing in the traditional way. There was a tendency among a certain class of over-enthusiastic students of English to be carried away from their national moorings by the flood-tide of European modernism, but very quickly a proper balance was restored. The study of Sanskrit in the Universities of Calcutta, Bombay and Madras was to a large extent responsible for this restoration of the balance. The discovery and study of Sanskrit by Europe opened up a hitherto-unknown chapter in the history of the peoples of Europe and India, and established a common Indo-European heritage for them. This fact gave to Sanskrit a new importance and prestige in the world-context. There was also appreciation of the philosophical, aesthetic and spiritual value of Sanskrit literature by European scholars. This gave a legitimate sense of pride and brought in a renewed interest in Sanskrit, particularly among our new intelligentsia.

2. The national aspirations of the Indian people became quickened during the second half of the last century when British colonialism and imperialism were for the first time realised as evil, and people began to dream of independence. With this desire for independence, the renascent Indian mind started to build up a new *Weltanschauung* which gave a new tone to Indian civilisation. It was a desire to synthesise the permanent and universal elements of Indian civilisation with the best that Europe could give us, both in thought and science. Sanskrit at that time permeated all aspects of Indian life, and so there could be no question of reviving it—only there was an attempt to modernise its study. The place of Sanskrit in Indian life and in the Indian set-up was taken for granted by the nationalist workers before Independence. When Bankim Chandra Chatterji composed his National Song *Vande Mataram* about the year 1880, he could not have foreseen what an importance this song would later on acquire in the national movement, of which the two words, *Vande Mataram*, practically became the basic *mantra*, the *Rastra-Gayatri*, if we may say so. He composed this song in Sanskrit (with a few Bengali sentences within) as the most natural thing. The place of Sanskrit was so obvious that no one gave any special thought to it.

3. Long before our Independence, some of our leaders were thinking of how best the unity of India as a single political and cultural unit could be strengthened. The English education had made us politically conscious. It was generally realised that English, though a foreign language, had helped to build up a sense of unity. But national aspirations were in favour of having an Indian language as a visible symbol of a single united Indian nation. Sanskrit was looked upon with respect, and its importance as a great unifying force was also generally recognised. But there was also the view that Sanskrit was no longer a living language; and so serious efforts were not made to revive it as a sort of common Indian speech. The wide prevalence of Hindi, in its various forms, gave to this language a position of importance among its sister speeches. Therefore, in 1921, Gandhiji, and following him the Congress also, accepted Hindi, in the last phase of our political struggle for freedom, as the prospective national language of India. After Independence, the Constituent Assembly decided that the official language of India was to be Hindi written in Devanagari script, and this was put in the Constitution. But the proceedings of the constituent Assembly on this question were anything but smooth, and though there was a

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tacit agreement in this matter, Sanskrit never ceased to loom in the background. A general feeling was there that if the binding force of Sanskrit was taken away, the people of India would cease to feel that they were parts of a single culture and a single nation.

4. The readiness with which Hindi received the support of a large section of the Indian people was because Hindi appeared to make a stand for Sanskrit. Its script was the same as that of Sanskrit—the Devanagari, as adopted now as the pan-Indian script for the Sanskrit language. Besides, Hindi wanted to draw its words of higher culture from indigenous sources rather than from foreign languages, and, for this purpose, it naturally went back to Sanskrit. This was for Hindi its main recommendation, that it was, in a way, seeking to follow Sanskrit more than ever. In the meanwhile, through nearly 2,000 years of close connection with Sanskrit, most of the mediaeval and modern languages of India have become thoroughly impregnated with the spirit of Sanskrit both in their words and in their ideas. So Sanskritised Hindi seemed to be the fitting representative for all the modern languages of India, and was looked upon as the most suitable national speech for a resurgent India; and in spite of the strong plea put forward by certain groups of people in favour of a cosmopolitan and not too much Sanskritised Hindi, by far the majority of the Indian population, if it was to give an opinion about Hindi as the pan-Indian language, would certainly underline the expression *Sanskritised*. For, Sanskritised Hindi alone can be easily understood in all non-Hindi-speaking areas.

5. The support of Hindi in a way meant laying stress on the unity of India through Sanskrit, even if it were through the intermediacy of Hindi. The aspirations of a free Indian people, it was thought, could be best expressed through Sanskrit, functioning through the Modern Indian Languages.

6. In the national self-consciousness of India at the present day, Sanskrit is generally coming to the forefront. The Sanskrit name for India—*Bharata*—has been officially recognised. The national motto of India is a Sanskrit quotation from the *Upanisads*—*Satyam eva jayate* ("Truth alone triumphs"). The national Anthem of India, *Jana-Gana Mana,* composed by Rabindranath Tagore, is 90% Sanskrit and 10% Sanskritic, and hence is understood all over India. The Government of India have officially adopted *Sri* and *Srimati* as official forms of address. The motto of the Loka-Sabha is *Dharma-cakra-pravartanaya* ("For the promulgation of the Wheel of Law"). The All India Radio has adopted as its guiding principle and motto the Sanskrit expression *Bahujana-hitaya bahujana-sukhaya* ("For the good of the many and for the happiness of the many"). The Life Insurance Corporation's motto is *Yogaksemam Vahamy aham,* which is a quotation from the *Bhagavad-Gita,* meaning "I take responsibility for access and security". The Indian Navy has accepted as its motto the Vedic prayer: *sam no Varunah*. The great principle of India's foreign policy is expressed by the Sanskrit term *Panca-Sila*. In several other departments of public life—as for instance on formal occasions like the laying of a foundation stone or the holding of a University Convocation—Sanskrit is slowly coming up, as a fitting expression of our national aspirations. In order to maintain our position in the comity of nations, the use of Sanskrit is supported as being conducive to the restoration of our sense of self-respect.

2. The Importance of Sanskrit in Indian History and Culture

7. Sanskrit is one of the great languages of the world, and it is the classical language *par excellence* not only of India but of a good part of Asia as well. There is, of course, the time-honoured attitude towards Sanskrit, which holds it in a spirit of veneration, as the most ancient language of the world and as the repository of all spiritual knowledge and science. This veneration is reinforced in modern times by historical and critical study and appreciation. There is no question that Sanskrit is one of the greatest languages of civilisation; and comparable to it are a few other great languages of the world, equally languages of civilisation which are still effective, like Greek, Chinese, Latin and Arabic. Its value for humanity in general and for India in particular is that of a great feeder language of the world—a language which not only gives the pabulum of a whole host of words and phrases which are necessary for the self-expression of the speeches of many a modern people who have not as yet come up

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to the mark, but supplies through its literature the mental and spiritual pabulum as well to the peoples of the present age. Sanskrit is the speech through which the civilisation of India, ever since its formation in the Vedic Period, has found its expression for over four thousand years.

(a) *Sanskrit as the Greatest Cultural Heritage of India*

8. When Jawaharlal Nehru made the following observations about the importance of Sanskrit in India, he only reiterated the general belief of the Indian people, and the considered views which have been expressed not only by the greatest thinkers and leaders of India, but also by foreign scholars and specialists in Indian history and civilisation who are in a position to appraise objectively the value of Sanskrit :

> "If I was asked what is the greatest treasure which India possesses and what is her finest heritage, I would answer unhesitatingly—it is the Sanskrit language and literature, and all that it contains. This is a magnificent inheritance, and so long as this endures and influences the life of our people, so long the basic genius of India will continue".

As a matter of fact, a long series of quotations can easily be made in this connection from the most eminent savants and thinkers of both India and outside India, beginning with the illustrious Sir William Jones, who in 1786 announced to the western world the great fact of Sanskrit being a language "more perfect than Greek, more copious than Latin, and more exquisitely refined than either", and indicated the place of Sanskrit and its importance, not only for India but also for the whole world.

9. The long and unbroken continuity of Sanskrit in the life and tradition of India is something unique, and excepting China, with her system of writing keeping up this historical continuity, no other country in the world can show this unbroken line of development. The Greek and the Roman world suffered from a violent break when Christianity came and snapped the chain. Similarly Egypt and Babylon also sustained the double break of both language and religion. In India, religion and language have both maintained this unbroken continuity through the ages.

10. In this context, Sanskrit has shown a dynamic force, the force of a language that is perennially living—it has never been static. During its long course of development and expansion, it absorbed numerous elements from the speeches current in all parts of the country. It thus ultimately attained a truly all-India character, in the building of which all the peoples of India had a share.

11. "Sanskrit", in the broad sense of the term, can very well be taken to include the entire linguistic development of the Aryan speech in India, from the Vedic period right down to the establishment of the Turks as the dominant power in North India at the beginning of the 13th century A.D. This view of Sanskrit has been the traditional view, which was accepted by the early students of Sanskrit and Prakrit in India, and also by the early foreigners like Albiruni who took to Sanskrit and Indian studies. From this traditional point of view, the spoken forms of the Aryan speech in India—the Prakrits and the Apabhramsas—were never looked upon as *separate languages :* they were considered to be merely *different styles* of the same Sanskrit speech, though in pronunciation and in grammer there was a considerable amount of modification. The intelligibility of Sanskrit to the masses, who used Prakrit in their ordinary life, was the criterion which they applied. A foreign observer like Albiruni also noted that the current language of India had two forms—the Sanskrit, as the learned and literary speech forming its outward, formal and literary facade, so to say, and the Prakrits, which were not regarded as distinct from Sanskrit for most practical purposes. This is necessary to be pointed out, for, sometimes people cite, without much thought, the evidence of Sanskrit dramas to show that the women and common characters understood only Prakrit, forgetting the fact that the Prakrit speakers made their Prakrit speeches in reply to Sanskrit speeches which they followed in all the subtlety of the latter.

12. In any case, as century by century there was development of civilisation in India, we have the Sanskrit speech in its various stages and forms—the Vedic Sanskrit as in the

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Samhitas; the Sanskrit of the *Brahmanas* and the *Upanisads;* the more popular Sanskrit of the *Mahabharata* and the *Ramayana* as well as of the *Puranas;* the Sanskrit of the learned Schools as envisaged by Panini, Katyayana and Patanjali as the language of a specially educated class, the *Sistas;* the mixed Sanskrit of the Buddhists; the Sanskrit of the practical and scientific writings, such as those on Artha-sastra, Kama-sastra, Natya-sastra, Ayurveda and Jyotisa; the simple Sanskrit of a newly developed type of *belles-lettres* as in the Dramas and the simple Kavyas; the ornate Sanskrit as in the more elaborate Kavyas and prose Romances; the simple unsophisticated folk style of Sanskrit, running close to the spirit and vocabulary of the vernaculars, such as we find in the fable-books like the *Pancatantra* and the *Hitopadesa,* and in later narrative poems, and in thousands of *Subhasitas* or reflective and didactic stanzas and distichs, which have always been in the mouths of the people; and besides, those forms of speech which frankly belong to the Sanskrit orbit, e.g., the important literature in Pali and the various Prakrits and Apabhramsas, which it is not possible to understand fully without reference to their Sanskrit bases[1]. All these form the repository of a mass of literature which gives expression to the intellectual and spiritual advancement of India in her great creative ages. The total output of this literature (even if we were to exclude that of Pali and the Prakrits) easily transcends in extent everything which any other ancient or medieval literature can show. Not only has the quantity to be taken into account, but also the extraordinarily high quality of a very large percentage of it too.

13. The Indian people and the Indian civilisation were born, so to say, in the lap of Sanskrit. It went hand in hand with the historical development of the Indian people, and gave the noblest expression to their mind and culture which has come down to our day as an inheritance of priceless order for India, nay, for the entire world.

14. Sanskrit is, therefore, not merely a classical language which enshrines the ancient literature of India, but it is something of much greater significance. It was through Sanskrit literature, e.g., in the Vedas on the one hand and the Epics and the *Puranas* on the other, that the Indian body politic created for itself a consistent and a comprehensive interpretation of its past and a *raison d'etre* and a hope for its present and its future. In the great cultural integration that was evolved, a common ideal was built up with the conception of a Moral or Divine Order called *Rta* and *Dharma* as its basis. In this ideology, everything could have its place, and place of harmony; and herein lay the wonderful power of elasticity shown by the literature of Sanskrit. It became a great force for bringing about unity among Indians who were to be brought within the evergrowing orbit of Sanskrit culture, in which all facets of thought, including certain heterodox attitudes of life and being, could also have their honoured and legitimate places. Sanskrit was the linguistic and literary expression of that great Cultural Synthesis which is identical with *Bharata-Dharma,* the Spirit of India, or *Indianism,* as it has been sometimes described.

15. The whole of India thus gradually came under the aegis of Sanskrit, Sanskrit did not suppress other languages which had merits of their own. Grammars on the Sanskrit model were prepared for the various Indian languages including those of the South. This policy of 'live and let live', and even of active support, led to spontaneous acceptance of Sanskrit.

16. Sanskrit is our great mental and spiritual link with the Indo-European and Aryan-speaking world to the West of India—with Iran, with Armenia, with Europe, Sanskrit is the elder sister of Greek and Latin, of Gothic and Old Irish, and of Old Slav. The Modern North Indian Aryan Languages and the Indo-European languages outside India—Hindi, Bengali, Marathi and the rest on one hand, and English, French, Russian and the rest on the other—are cousins belonging to the same family. The very large and indispensable Sanskrit element in the cultivated Dravidian languages of South India, Telugu, Kannada, Tamil and Malayalam, is a cultural link of great value between these and the Indo-European Languages of Europe.

17. Sanskrit, as the oldest Indo-European language with a great literature, has a unique

1. The very fact that there was never any early poetry or drama as such in Pali shows that for all such purposes, Sanskrit always functioned as the literary medium.

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importance even for the people of Indo-European speech outside India. It was the inspiration from Sanskrit which had led to the establishment of the Indo-European world, and had brought in a new conception of history. On a study of Sanskrit and its sister languages, the basic unity of the Indo-European people has been, to some extent, established[1].

18. Sanskrit by its origin and its basic character links us to the West. But it has been no less a potent bond of union for India with the lands of Asia—with Serindia or Central Asia of ancient and mediaeval times where the cultures of China and India had a common meeting place; with Tibet; with China and the lands within the orbit of Chinese civilisation—Korea and Japan and Vietnam; and above all, with the lands of Farther India—Burma and Siam, Pathet Lao and Cambodia, and Cochin China or Champa, and the area of Malaya and Indonesia. Ceylon is of course a historical and cultural projection of India. In all these lands, Sanskrit found a home for itself as the vehicle of Indian thought and civilisation which flowed out into them as a peaceful cultural extension, from the closing centuries of the first thousand years before Christ. It found for itself new homes in the other countries of Asia as noted above. It found also a place of honour in the culture of a great and civilised people like the Chinese, and following the Chinese the Koreans, the Japanese and the Vietnamese; and also the Tibetans, and the Turks of Central Asia, and the Mongols and the Manchus.[2]

19. The possession of Sanskrit by India thus makes India's position unique, as a sort of a link and synthesis of the various ramifications of the human race and society. It is thus easy to see that Sanskrit preserves the entire culture of India in the past—a culture which went on developing for at least 4,000 years—with all its pre-historic and historic associations and connections as with the worlds of Europe and Asia. The Sanskrit tradition is still a living one, and the line of development has come down unbroken to our day.

1. Cf. Rex Warner: *Cult of Power* (London, 1946) "..... a knowledge of the common origins of our ways of thought is a desirable thing to have in a world which must unite or perish..... One might, on similar grounds, advocate the teaching of Sanskrit in all Indo-European Schools". (p. 151).

2. In the heyday of Buddhistic studies in China when Indian Sanskritists were translating Buddhist texts into Chinese with the help of boards of local scholars, there existed a school of Sanskrit studies in China. In the monastery of Bodhiruci there were 700 monks who knew Sanskrit. Even Sanskrit-Chinese Dictionaries were produced at that time. The Chinese Buddhists became so devoted to Sanskrit that the pilgrims like Hiuen-Tsang took Sanskrit names like Moksacarya and Mahayanadeva, and, even after their return to China, carried on correspondence with the Indian teachers in Sanskrit. In Cambodia, in Borneo and in Java there have been discovered numerous inscriptions in chaste and beautiful poetic style in Sanskrit.

(b) *The Humanities in Sanskrit, and the Intellectual Value of Sanskrit Studies*

20. Sanskrit as a language is an instrument of the greatest value in the delineation of all thought-processes and the most profound ratiocination, of all ideas which are deep and subtle, of all forms of aesthetic and emotional perception, and, above all, of the most profound and intimate forms of spiritual intuition and understanding. All the subjects which form the proper scope of the Humanities have their fullest play in Sanskrit.

21. To begin with, the study of the Sanskrit language itself is an intellectual discipline of a very high type. The composition of the Sanskrit language, with its roots and terminations, and laws of sound change and employment of forms for subtle distinctions of meaning, is comparable to that of its sister speech, Greek, and of Arabic. The treatment of the Sanskrit language by the ancient grammarians of India is a wonderful feast for the intellect, and the very effort in mastering Sanskrit grammatical rules, in order to be able to use the language intelligently and to purpose, becomes a pleasure by itself, which is bracing for both the mind and the spirit. Barend Faddegon, a Dutch Indologist, has said in a spirit of lyric ecstacy: "I adore Panini, because he reveals to us the spirit of India; I adore India because it reveals to us the Spirit, the Spirit".

22. Science at the present day concerns itself with both the Physical World round us, as well as with the World of Man in all aspects of life. Sanskrit literature deals with both, but more particularly with the "Higher Science", with the knowledge about Man and his Inner Being—his Mind, his Feelings, his Spirit. As the language of an ancient people, which had its greatest literary development during the ages when the physical sciences were not very much advanced, it cannot be said that the strength of Sanskrit primarily

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lies in its works on the physical sciences. Nevertheless, some of the basic principles of the most important sciences have been enshrined in Sanskrit. The amount of material in Sanskrit for the study of the physical sciences, particularly in connection with their early history, is not negligible. But it is in the Humanities that we note the pre-eminence of Sanskrit[1]. And specially in modern times when a sort of dangerous overweightage is being given to Sciences and Technology, the Humanities in Sanskrit will prove greatly helpful in restoring the proper balance. It is, indeed, highly significant that, as Prime Minister Shri Nehru told this Commission, Professor Oppenheimer, the great American atomic scientist, spends considerable time in reading Sanskrit and Pali.

23. If we were to study the contents of Sanskrit literature, we would realise the wonderful variety in which the ramifications of the human spirit have been treated in that literature. We have, after the preliminary discipline of acquiring the Sanskrit language, the various branches of Sanskrit learning with which a serious student can occupy himself for years, even for life, and bring the benefits of his studies and enquiry for the betterment of Mankind. A conspectus of the various branches of Sanskrit studies would indicate this extent and variety.

24. We have, in the first instance, the Vedic literature, which forms one of the oldest literatures of the world, still studied in an unbroken tradition. In the Vedas are embodied not only religion, philosophy and mysticism, but also poetry of high literary quality, and the cultural history of the earliest phase of Indian civilization. There is found there even political history which has to be extracted from scattered references. The study of the Vedas, linguistically, forms the basis of the study of the sciences of Comparative Philology, Comparative Religion, and Comparative Literature.

25. Intimately connected with Vedic literature is the study of the Sanskrit Language itself. The linguistic literature, which began with the Vedic Siksa or Phonetics, Vyakarana or formal Grammer, and Nirukta or Etymology, has a unique place in the intellectual history of India and of the world. Yaska in enunciating the rules of etymology has formulated for the first time some aspects of the growth of language through phonetic and semantic changes. The Sanskrit Grammar of Panini is one of the greatest achievements of the human intellect, and it had been admitted to be so by all who ever had any occasion to study it. Subsequent developments of Sanskrit Grammar indicate a line of investigation and exposition which is unique in the study of the structural and formal aspect of language. At the present day, the views of the ancient Indian Grammarians (not only with regard to the functions of the various composite elements of speech but also with regard to the semantic and philosophical aspects of language, the study of which has taken a new turn in Europe) are giving new points to the modern Science of Language.

26. With regard to the philosophical literature of India, it is not necessary to say much. India has been described as the home of Philosophy. Beginning with the Vedas right down to our times—with personalities like Sri Aurobindo and Radhakrishnan—the intellect of India in this great branch of humanistic studies has been most fruitful. Not only have all the possible lines of approach to understand the Ultimate Reality and the Nature of Things been explored in Indian philosophy, but it has also led to some great practical results in life. The study of philosophy has given to Indians a certain amount of urbanity of approach—a civilised mentality, which, while holding to the views arrived at by it through reasoning and through intuition, admits the validity for other persons with regard to their own conclusions. The Indian mind has been made "hospitable" towards all types of ideas and notions in philosophy: and that has given to India her pre-eminent characteristic of being a people at once human and humane in their approach to things. Ideological exclusiveness and persecution of men, just because of the particular ideas held by them, are totally foreign to the spirit of India as it has been moulded by her philosophy. And this philosophy of India is enshrined in Sanskrit.

1. There is hardly a part of the world or a language today in which the *Upanisads* and the *Gita*, at least the latter, cannot be found translated; these Sanskrit texts have already passed into the great common heritage of the whole world.

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27. The ancient Indian attitude to life and to the Ultimate Reality has found an expression in its Epics and *Puranas*. The *Mahabharata* and the *Ramayana* are in a way the greatest Books of India, and they are among the foremost literary compositions in the entire world of literature. They form the veritable literature for the masses of India; and just as they give expression to the mind and spirit as well as the life of India in the past, they are even now potent forces in preserving and moulding for the present age the mind and the life of modern Indians. Shri Jawaharlal Nehru says: "I do not think any person can understand India or her people fully without possessing a knowledge of the two magnificant epics which are India's pride and treasure".

28. In the domain of pure literature also, Sanskrit presents a unique variety. There are long poems, epic and narrative; there is a huge mass of lyric poetry, didactic, descriptive, reflective and erotic; there are verses and distichs which touch upon the entire gamut of human experience, and by their elaboration in some places and terseness in others, present a world of literary beauty which is unique; there are dramas, some of which have become already a possession for humanity everywhere. Then there are prose romances in a most elaborate and learned style; there are short stories and fables which are written in simple and picturesque style, easy even for children to understand; and the various other branches of pure literature are adequately represented in Sanskrit. If literature is for the humanising of the spirit of man, Sanskrit literature has done immense service in this direction, both in India and outside.

29. Sanskrit has also made noteworthy contributions to the study of literature, leading to the Philosophy of Aesthetics and of Expression. In Poetics and in Dramaturgy, Sanskrit has a distinct tradition of study and exposition, beginning with Bharata's *Natyasastra* and culminating in the theories of Rasa and Dhvani as propounded by Anandavardhana and Abhinavagupta.

30. In the field of Ethics and Law, the Dharmasastras in Sanskrit present another great achievement of India, as has been shown by the exhaustive studies of Mm. Dr. P. V. Kane. In later commentaries and digests, we find the Indian views about the different aspects of law and justice fully formulated. The legal discussions in the *Mitaksara*, the *Viramitrodaya* and similar other works are quite unmatched so far as their terseness, precision, dignity and facility of expression are concerned. In Politics and Economics, the contribution brought by Sanskrit for the service of man is certainly of a very high order. Beginning with the *Arthasastra* of Kautilya, we have a literature on *Arthasastra* or Economics and Politics, and on Niti or Political, Social and Moral Conduct. A work like the *Arthasastra* stands comparison with the most objective studies of Politics and State-craft which have been made anywhere in the word; and this was an achievement of Sanskrit literature of over 2,000 years ago.

31. There are other branches of Sanskrit literature which deal with the Exact Sciences. Thus we have a very valuable literature on Medical Science and Medicine, beginning with the systematic treatises of Kasyapa, Susruta and Charaka. In this line, the achievements of the Indian Doctors were received warmly by the Chinese and the Arabic worlds, and it is not unlikely that Greek and Chinese medicine in pre-Christian times was also influenced by Indian medicine. In Mathematics and Astronomy, certain advances were made which we find enshrined in Sanskrit literature of pre-Christian times.

32. To make the acquisition of Sanskrit easy, side by side with Grammar, there developed a literature on Lexicography which included arrangements of words according to their categories. Efforts in this direction were initiated in the synonymic and other lists of words as found in the Vedic *Nighantus*. The *Amarakosa* of Amara Sinha has been mentioned by Roget in his *Thesaurus of English Words and Phrases* as being an important land-mark in the arrangement of words according to categories.

33. So much for literature which may be said to have been written mainly under the orthodox Indian inspiration. But there are other branches of Sanskrit literature outside the pale of orthodoxy, namely, the Buddhist and the Jaina literatures in Sanskrit. Buddhist Sanskrit literature is almost as vast as Pa'i literature, and it embodies Phi'osophy, Religion, Poetry and Story-telling. The speculations of Jaina Philosophy are elaborated in a rich mass of Sanskrit literature. Besides this,

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a very extensive literature or narrative poems and epics, dramas and prose tales, as well as hymns and works on technical subjects like grammar, lexicography, astronomy, etc., is found in the Jaina contribution to Sanskrit. This, of course, is in addition to the Pali literature of the Hinayana Buddhists and the Prakrit and Apabhramsa literature of the Jainas, which cannot be dissociated from Sanskrit for their proper or complete understanding. Thus, we can see that, for intellectual and cultural purposes, the quantity as well as quality of Sanskrit literature is quite enormous and exhaustive.

(c) *Sanskrit Literature and the Full Development of the Mind*

34. It has been wrongly averred that the study of Sanskrit is only sacerdotal, and is mainly confined to the various ideologies, institutions, cults and practices of orthodox Hindu religion. According to this view, Sanskrit can only help to make people reactionary in their attitude to life—make them shut their eyes to the actual conditions of life and merely hark back to an ideal past age. It must, however, be pointed out in this connection that all literature in Sanskrit can by no means be said to be purely religious or sectarian in character. As indicated elsewhere in this Chapter, there is in Sanskrit a considerable amount of technical, scientific and secular literature. Works on polity like the *Arthasastra* of Kautilya or on architecture like the *Manasara,* the *Samaranganasutradhara* and the *Aparajitaprccha,* as also many other treatises relating to the *Kalas,* can certainly not be characterised as religious. We must also not forget, in this context, the pure literature embodied in the various types of Sanskrit drama and poetry. It must be further pointed out that the large mass of literature in Sanskrit was not produced by any particular community. Several instances can be quoted of non-Brahman and non-Hindu authors who have made significant contributions to Sanskrit literature. It is definitely wrong to assume that Sanskrit represents only the religious literature of the Hindus.

35. This aspect of Sanskrit, that it was not exclusively religious, was appreciated even by some of the Muslim rulers of India, who patronised Sanskrit literature, and, in some cases (as in Bengal and Gujarat), had their epigraphic records inscribed in Sanskrit. It was the scientific and secular aspects of Sanskrit literature that made the Arabs welcome Indian scholars to Baghdad to discourse on sciences like Medicine and Astronomy, and to translate books in these subjects into Arabic. The Ayurveda system of medicine, until recently, was the truly National Indian System, which was practised everywhere, and access to this was through Sanskrit books, which even Muslim practitioners of the Ayurveda in Bengal studied. The study of Sanskrit is not productive of a reactionary spirit, any more than the study or continuance of English in India is a part of a plan to bring back the Englishmen as our rulers. What better instances can we have of a refreshingly liberal and rational outlook in our greatest Sanskrit writers from early times than the sentiments expressed by Kalidasa, Varahamihira and Sankara: *puranam ity eva na sadhu sarvam* ("All that is old is not gold"—Kalidasa); *mleccha hi yavanas tesu samyak sastram idam sthitam rsivat te' pi pujyah syuh* ("The Yavanas are Mlecchas, but this science is well-established among them; and they too deserve our respect even as our own sages"—Varahamihira); *na hi purvajo mudha asid ity avarajena'pi mudhena bhavitavyam* ("Because one's forbears were ignorant, it does not follow that we also should remain ignorant"—Sankara)? One of the basic things in the Indian mind is its approach to all matters through the intellect. The highest Vedic prayer, the *Gayatri,* is a prayer to God for stimulating man's thoughts (*dhiyo yo nah pra codayat*). Even an atheistic and materialistic philosophical system like that of Carvaka or Lokayata found its expression in Sanskrit. In the *Nirukta,* Argument or Discussion (*Tarka*) has been described as a Rishi or Sage, to be followed by men in their intellectual pursuits[1]. Even in the present age, among Sanskrit Pandits, we have instances of a conspicuous clarity of mind and urbanity of behaviour which cannot be the result of a reactionary or a blindly orthodox mentality, which Sanskrit is alleged to engender.

36. In this connection, one would do well to understand clearly the two main characteristics of Sanskrit culture. In the first instance, the Sanskrit world presents, so to say,

1. It would be quite easy to prepare a very good anthology of passages from Sanskrit literature of all types giving expression to the Mind which is free from religious orthodoxy or the spirit of reaction.

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a remarkable Unity in the midst of a bewildering Diversity. As F. W. Thomas, in his Presidential Address before the Ninth All-India Oriental Conference held at Trivandrum in 1937, put it : "Every State, City or Shrine manifested some individuality in rite, usage or mentality. Nevertheless, they were all linked by a common origin and tradition, and thus the Aryan world was, as it were, a firmament studded with innumerable luminaries of the same order, but each insisting upon shining to some extent with an individually tinted light". Pointing out the second characteristic, Thomas continued : "The Indian Man, partly by reason of the antiquity, and partly in consonance with the complexity of his social conditions, as well as through deliberate cultivation of reflexion, has been more of a thinker than are other men. Even for the head of a department of State in the old days, we have such terms as *dharmacintaka,* etc."

(d) *Sanskrit and National Solidarity*

37. We have indicated previously the position of Sanskrit as the expression as well as the embodiment of Indian culture and civilisation. The sense of the Indian people, which is instinctively realised though not intellectually appraised, looks upon Sanskrit as the binding force for the different peoples of this great country of India in its various areas, each with its own language and with its own local way of life. This was the greatest discovery of India that the Commission made as it travelled from Kerala to Kashmir and from Kamarupa to Saurastra: that while the way of life and the social habits and customs which we found among the peoples differed in a number of ways, they all felt as one people and were proud to regard themselves as participants in a common heritage and a common nationality. That heritage emphatically is the heritage of Sanskrit. In the olden days, Sanskrit was the most natural common language for the educated people of the whole of India. It is a matter of common knowledge that even at the present day, Sanskrit scholars from different parts of India discourse and argue among themselves in Sanskrit. Just like English or Hindi, Sanskrit still has its own important place in present-day India as one of the common languages of the country. This aspect of the Sanskrit language, namely, that it is possible for an Indian or a foreigner knowing no other language than Sanskrit to be able to find throughout the whole of India some persons everywhere who can communicate with him in Sanskrit, has given strong support to the contention of a distinguished group of India's thought-leaders that Sanskrit can very well be rehabilitated as a pan-Indian speech, to strengthen the solidarity of Modern India. Indeed, to emphasise this point, a witness, appearing before the Commission, suggested that if the Sanskrit Commission had come before the States Reorganisation Commission many of the recent bickerings in our national life could have been avoided. Dr. Katju told this Commission of a distinguished French Indologist who had said that he was surprised at the controversy which had been going on in India about the National Language, for, according to him, Indians already *had* a National Language in Sanskrit. There is no doubt that Sanskrit is in our blood, that we have grown in Sanskrit and cannot get out of it. And, while this Commission does not want to insist, at this stage, on Sanskrit being made *the* National Language of India (though some eminent witnesses like Dr. C. V. Raman suggested that Sanskrit should be declared as *the* National Language, and some other equally eminent witnesses said that the Constitution might even be amended on this subject), it is certainly inclined to agree with the view of an impartial foreign scholar like F. W. Thomas who said: "I, therefore, do not feel that the idea of Sanskrit resuming its place as a common literary medium for India is a hopelessly lost cause, since the alternatives are either that there should be no such medium (other than English, which, it should be remembered, is, in regard to many necessary Indian notions, itself without resource), or the dominance, despite unavoidable reluctances, of some particular vernacular".

38. There is, however, another great aspect of Sanskrit, and this aspect should be specially considered. We can never insist too strongly on this signal fact that Sanskrit has been the Great Unifying Force of India, and that India with its nearly 400 millions of people is One Country, and not half a dozen or more countries, only because of Sanskrit. It is because some leaders among the Muslims of India, not attuned to the spirit of Sanskrit, or deliberately ignoring it, tried (partly through the inspiration of the British imperialism) to

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channel the masses of Indian citizens professing Islam along a different line, seeking to throw off the inheritance of Sanskrit, that India had to suffer the pangs of a living amputation, bringing untold misery on millions of people; and herein comes the paramount importance of Sanskrit at the present day.

39. Reference may be made to parallel situations in three foreign countries. The place of Sanskrit in maintaining both the cultural and political unity of India is like that of the Chinese system of writing in preserving the cultural and political unity of China. In China, virtually there is not one language but a number of languages, all coming from a single ancient Chinese speech, but they are generally described as "dialects". The fact of their really being languages and not mere dialects (in *Han* or Chinese-speaking China) is obscured by the great factor of the Chinese system of writing. The modern Chinese languages may differ from one another profoundly in pronunciation as well as recent grammatical developments, but the fact that the written language consisting of characters (giving pictorial representations of objects and symbolical representation of ideas, as well as combined characters standing for sounds-cum-ideas,—pictograms, ideograms and phonograms), is studied and understood everywhere, is a great link which binds up most remote corners of China into a single cultural unit. Any attempt to replace the Chinese system of writing by a strictly phonetic system whether of Chinese or of foreign origin, is likely to lead to a cultural and political disintegration of China. Therefore, in China they have accepted the position that a few years of hard labour must be put forth by Chinese boys and girls in acquiring some thousands of characters of their language which constitute the most obvious, most potent and virtually indispensable expression or symbol of Chinese unity. In Israel, the Jews have accepted as their National Language Hebrew, which was the language of their ancestors and is the source of their religion and culture, with a view to strengthening the religious, cultural and political bases of their very existence as a nation. The attempt at reviving the Irish language in Eire is another remarkable instance of seeking the help of the speech that has been linked up with the past independent history of the people to strengthen the national culture and national solidarity at the present day. There is no reason why similarly Sanskrit should not come into its own in India, especially when it is conceded that the position of Sanskrit is still far stronger in India as a language with a living tradition and culture.

40. In India today, we are feeling the growth of fissiparous tendencies, and the need for strengthening Indian Unity is now greater than ever. This great inheritance of Sanskrit is the golden link joining up all the various provincial languages and literatures and cultures, and it should not be allowed to be neglected and to go waste, if we did not want to imperil the concept of a United Indian Nation. Herein Sanskrit has its own place in Indian education.

(c) *Sanskrit and the Formation of Character*

41. Any intellectual discipline has two aspects: *informative,* which gives access to an amount of exact knowledge; and *formative,* which helps to build up character and the faculties of the mind and spirit in general, to make them more receptive and more donative. We have this in a general way in our ordinary literature, where we note a difference between *Literature of Information* and *Literature of Power,* Sanskrit literature helps us to a very great extent in both the informative and the formative sides. As we are thinking of the place of Sanskrit in Indian education as a part of Indian life, we have got to pay proper attention to the formative or character-building aspect of Sanskrit literature.

42. Every nation has some contribution to make to the sum-total of human civilisation. It specialises in certain domains of man's self-expression. The experience of that nation, along a particular line of thinking and behaving, sums up its View of Life. The Indian View of Life—or the National Genius of India—has been sought to be defined in various ways. Generally, it is admitted that it stands for an acceptance of a Basic Unseen Reality which is realised by man by means of Intuition reinforced by Reason, and of *Sadhana.* It further believes in the Oneness of Life and Being, in one Single Principle permeating through the entire Universe. This Principle manifests itself in various ways, and the *summum bonum* in the life of man is the realisation of this Principle in his inner being as well as in his outer practice. The Indian View of

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Life (or what may be called *Indianism*) also takes note of this tragic fact that there is Sorrow and Suffering in this world, and it is the duty of man to free himself from Sorrow and Suffering by the path of Knowledge and Self-culture, or Good Action, or Faith. There is in this view also a Sense of the Sacredness of All Life, and its attitude to life in general is marked by a great Compassion and Sympathy and Active Service and Good-doing. The Indian Way of Life further teaches the necessity to make *Dharma* (which really means "that which *holds together* the Universe") the guiding principle in all the activities of man.

43. *Abeunt studia in mores*—our studies come into our lives. One who studies Greek literature cannot but feel his mind elevated by the ideals of Hellenism which are found to permeate this literature. Similarly through the reading of ancient Hebrew literature as in the Old Testament, a certain moral earnestness is produced. Similarly, an earnest desire for Social Order and Justice, sometimes combined with a Mystic Feeling of the Unity of the Universe, is the direct result of Chinese studies, especially Confucianism and Taoism. Similarly, again, from the study of the Sanskrit Humanities, a particular set of ideas and a particular mode of life are seen to result. An ideal Sanskrit scholar may not be quite an alert or an acute person in the world's affairs. But he has a very lively sense of the Ultimate Reality; and, above all, he is actuated by the Principles of Dharma, an his actions towards all men, towards all living beings as a matter of fact, take a colouring from the principles of *Ahimsa* or Non-injury, of *Karuna* or Compassion, and of *Maitri* or Friendly Service. A certain amount of Gentleness of Spirit of Humility, particularly in the matter of the Unseen Forces of Life, of a desire to give to the others their proper due, and an attitude of Tolerance with regard to other peopies' faith and belief, and, above all, a certain moral approach and earnestness, are always noticeable in an ideal Sanskrit scholar. The importance of Sanskrit as a great stabilising force in life—as a moral anchor—cannot be emphasised too strongly. As Pandit Govind Ballabh Pant, the Union Home Minister, put it so graphically before the Commission, Sanskrit gives a kind of symphony to our life.

44. There is an infinite number of Sanskrit verses and tags which breathe a high moral tone and display a precious note of what might be called High and Serious Enlightment. Persons who are attuned to this spirit through an acquaintance from early childhood with verses of this type, these *Subhasitas* (which it has been the custom to teach to children), and who have been nurtured in the atmosphere of the *Ramayana* and the *Mahabharata*, including the *Gita*, and also of the *Upanisads*, have a balance and a cultured outlook upon life both of their own country and of other countries which would be rare to find in those who have been denied all this. Of course, the great ideals of Indianism can be brought to the minds of tender youth through compositions and narrations in their own mother-tongues. But in the enunciations and exhortations in original Sanskrit, there is always the tone of authority, and in the sounds of the language an aesthetic appeal, which go a long way in making them stamped on their minds forever and ingrained in their habits of thinking and their behaviour. Sanskrit is a language which through its sonority and mellifluousness, has the power to lift us up above ourselves—the message of Sanskrit read or chanted is that of *sursum corda* "lift up your hearts"—and this forms one of its most subtle aesthetic and dynamic values. It is, therefore, necessary, as thousands of people would say from their own experience, that for a potent aid to the formation of character and sense of exaltation, in addition to ensuring a sense of pan-Indian cultural as well as political unity, a knowledge of the Sankskrit langauge should be made an essential thing in the education of Indian youth.

(f) *Sanskrit and the Intectual Renaissance of Free India*

45. In addition to the preservation of Indian cultural as well as political unity and the maintenance of the intellectual pre-eminence of India, by making this great cultural heritage a discipline of the greatest value in the study of the Humanities and a means of character-building, by bringing the atmosphere of Indianism directly to the minds of the students, Sanskrit has at the present moment, in Free India, a parennial academic value. Sanskrit will be of use for us in various ways at the present day.

46. Sanskrit will be necessary for us as the one main source for our words and ideas,

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ideas relating primarily to the permanent things of Indianism. In the development of our modern languages, Sanskrit will be a *sine qua non* to enable us to achieve the completeness of our knowledge in the study of the various sciences. And finally, Sanskrit will be necessary for the retention of those traditions in our life which are still living and which can bear fruit by virtue of their excellence and usefulness.

47. Our Modern Indian languages, both Aryan and Dravidian, are in the same boat. They have been, all of them, under the aegis of Sanskrit. The Modern Aryan languages were all born in the lap of Sanskrit; and as for the Dravidian languages, ever since their earliest literary use, they have been nurtured by Sanskrit. Even in the case of Tamil, although early Tamil literature, as in the Sangam texts, shows certain special Tamil characteristics which are perhaps unique for Tamil, it is fully within the orbit of Sanskrit. As Sivajnana-munivar has said in his commentary to the *Tol-kappiyam*, the oldest grammar of Tamil: "the nature of Tamil will not be clear to those who have not learnt Sanskrit" (*vadanul unarndarkkanrit-Tamil iyalpu vilangadu*: *I Eluttatikaram, sutra* 1), Tamil of the oldest Sangam texts shows a very good number of Sanskrit words, and the number goes on increasing with the centuries. The ideas in early Tamil literature as well as in that of later Tamil, and in all literatures in the other Dravidian languages, are the reflexes of what we have in the Sanskrit world. Words of Sanskrit also have been taken over along with these ideas. The best intellects among the peoples speaking South Indian languages have by and large adopted Sanskrit for the expression of their ideas in the domains of serious thinking, as, for example, in Philosophy. As a matter of fact, neither the languages of the South nor of the North were used for the expression of higher thought by eminent authors of the land. It was to Sanskrit that they first turned, and, only after that, to the mother-tongue.

48. After the Indian Renaissance brought about by our contact with European thought and literature, serious attetnion began to be paid to our modern Indian languages. Indian writers, who were intellectually keen and eager, now wanted to express themselves through the mother-tongue, because they began to feel that the best medium of expression was the mother-tongue rather than a classical language. The National Movement, which had to reach the masses, also promoted the growth of literature in modern Indian languages. Side by side with the pan-Indian sense of nationhood, there began to develop gradually a kind of provincial or linguistic patriotism. After Independence, it came to be accepted as a general proposition, that the recognised Modern Languages of the Indian Union should have a full development without let or hindrance. But it is now being realised that our modern languages are not developed enough for adequate presentation of serious philosophical and complicated scientific ideas. The absence of suitable words, it has now been realised, can only be fully met, and met on a pan-Indian basis for all the Indian languages, either by borrowing them directly from Sanskrit or by building up new words on the basis of Sanskrit roots and terminations. It is accepted as a principle that, since we are a polyglot people, there cannot be at all stages of education and administration—much less for intimate literary expression—one single language for the entire Indian Union. We must have a close approach to a pan-Indian unity by having a uniform system of technical terms, and it is admitted that such a uniform system of technical terms can come only from Sanskrit. As Shri C. D. Deshmukh said in his evidence, the potency of Sanskrit for coining new words is, indeed, marvellous.

49. Herein there is a very prominent necessity for the retention, cultivation and development of Sanskrit, for the sake of all Modern Indian Languages. Already a beginning has been made from the time of the introduction of English education in our schools, to have Sanskrit technical terms as far as possible wherever a Modern Indian Language is used for a newly introduced modern subject. The inescapable result is to have Sanskrit, and still more Sanskrit, in our Modern Indian Languages, as their vocabulary goes on increasing. All these Sanskrit words become a part and parcel of the Modern Indian Languages, and any Sanskrit word in a book or in the dictionary was looked upon as a prospective Bengali or Marathi, Oriya or Telugu word. With our increasing acqaintance with European thought and science and European ways of life, including

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politics, Sanskritisation of our languages is gaining in tempo. In order to be able to eschew solecisms in the use of Sanskrit words, to employ Modern Indian Languages with their Sanskrit vocabulary effectively and to good purpose to avoid falling into the trap of grammatical and semantic inaccuracies from the point of view of the pan-Indian use of Sanskrit, to steer clear of the obscurantism caused by the bringing in of new meanings and new coinings which do violence to the accepted genius of Sanskrit, and finally, to exploit fully the word-building capacity of Sanskrit, a knowledge of Sanskrit will be helpful, and even necessary, for those who would write in a Modern Indian Language. It has, therefore, been suggested by a large number of educationists as well as writers in the different Modern Indian languages that a knowledge of Sanskrit at some stage or other in the teaching of Modern Indian Languages will be exceedingly desirable, in the interest of these languages themselves.

50. In the study of the histories of the various modern sciences, as well as of philosophy, we find that the contribution of India in those fields is generally neglected. Not only are the peoples of the West not familiar with what India contributed in the development of philosophical thought and physical sciences, but also scholars and students in India are not cognisant of the achievement of their own country. It is highly necessary that there should be a full and free study of Sanskrit in Independent India, to enable us to understand the net contribution of India in these directions of general philosophical thought and science. The history of Chemistry or of Mathematics can be fully appreciated only by making a thorough study of the Indian contribution to these subjects as embodied in the relevant texts in Sanskrit. And so too as regards other fields like Logic, Literary Criticism and Polity. The results of the researches in the Indian contribution to all such subjects should be made a part of the general history of the different sciences and systems of thought as studied in our modern curriculum. This need has attracted the attention of no less a body than the National Institute of Science, which, for example, has started to make an enquiry into the history of Medicine on the basis of the study and interpretation of the original Sanskrit texts. In this way, our knowledge of the genesis and early history of modern science can be fully extended by a fresh attention being given to Sanskrit studies in these directions. The UNESCO also has interested itself in this line of work of making known to the students of the different subjects in the Western Universities the contributions to the respective disciplines from the Oriental civilisation.[1]

51. Finally, the study of Sanskrit will be very helpful in reviving some of our national traditions and ways of the life which have in the recent past, owing to the exigencies of circumstances, been tending to be lost. Formerly Sanskrit was very much alive because it was in the atmosphere of our life, in our celebrations, festivals, ceremonies and avocations, all of which lent a colour and flavour—the proper, *Rasa*, so to say—to Indian life. In our daily ritual of worship, whether in private chapels in the home, or in temples big and small or in great centre of pilgrimage where hundreds of thousands of people accumulate, the atmosphere is ringing with Sanskrit. So Sanskrit is in a way the breath of our nostrils and the light of our eyes, so far as our corporate as well as personal socio-religious existence is concerned.

52. If these conditions had continued, there would not have been any fear for Sanskrit. But times are changing and the way of life is also altering. The younger people are being brought up in a new tradition, where economic considerations are becoming more and more prominent; and that is squeezing out the idealistic and the emotional and the aesthetic sides of life. Sanskrit at one time sufficed for all the needs of life for the people of India. But now it is not so. Life is becoming not only secularised but also bereft of imagination and seriousness, and is becoming Philistinical in outlook. Gradual loss of contact with Sanskrit is both a cause and an effect of this state of things. The school must, therefore, supply what the home is now finding it rather difficult to supply. The school would, indeed, be the best place for bringing in Sanskrit once again to the life of the people, for today it is the school, much more than the home, which fills the life of our boys and girls and moulds their attitudes and character.

1. See "The Orient and the West" in *Sanskrit and Allied Indological Studies in Europe* by V. Raghavan, Madras University, 1956, pp. 81-84.

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3. Sanskrit—More than a Mere Classical Language in India

53. It is customary to compare Sanskrit with Greek and Latin merely as a classical language, for which there might be some place—even some honoured place—in education, and people would be inclined to leave it at that. But we must remember that the place of Greek and Latin is not the same everywhere all over Europe. For an Italian or a French speaking person, Latin is much closer than for an English or German speaking person, or for a Magyar speaking person. Although all the advanced nations of Western Europe accepted Latin, and, through Latin, Greek, as cultural languages of high import, and though through the course of history and education in Europe, they found it easy to adopt Latin as the inter-state language for a number of centuries, at the present moment the bond between Latin and the Modern European Languages has become rather loose. Ancient Greek, of course, is still farther in the background in Europe. Greek and Latin, no doubt, are the rallying points for a common European civilisation, and Europe admits the fact that its mind has been moulded by these two languages and their literatures. But it does not go beyond that. Among the Roman Catholics, Latin is still used as the language of the Church, but that influence is now confined to the domain of emotionalism. Greek and Latin did not and do not have that same sort of deep and all-inclusive influence (except in the case of some monastic scholars) which Sanskrit has still in Indian life. They are at the best academic, the concern of scholars. But Sanskrit is something more profound and more vital than that. Not only is it academic in the true sense of the term, but it is popular also.

54. As the great feeder language for the Modern Indian Languages, Sanskrit words predominate in the high style of most of them. Through Sanskrit, Indian everywhere, even in the Tamil area, generally acquire with the greatest ease quit a large vocabulary, which may be said to belong to a kind of popular pan-Indian Sanskrit. The importance of Sanskrit in our religious and social life, even at the present day when the attitude of society is changing and religion is going to the background has also to be taken note of Sanskrit today is not a dead language in India, any more than Latin was a dead language in mediaeval times in Europe. Even at the present day Sanskrit is very very living, because a large number of people use Sanskrit in their conversation, when they come from different parts of the country, and composition in Sanskrit, in both prose and verse, goes on almost unabated. It has been possible to write a history of recent Sanskrit literature as it has developed, say, during the last century and half.[1] Entire conferences are conducted wholly or at least to a very large extent through the medium of Sanskrit. In the popular *Purana* recitations, the reciters who have all the art of telling a story dramatically use by preference a highly Sanskritised Bengali, Telugu, Oriya, Kannada or Punjabi, which is largely understood even by the unlettered masses. It is not uncommon to find religious lecturers giving discourses in simple Sanskrit, and they are generally understood by people possessing a slight education in their own mother-tongues. And above all, there is a tremendous love, which is something very close to veneration, for Sanskrit. And when Sanskrit is now being used even to express modern scientific or political ideas in essays or discourses on various modern subjects, it cannot be said to have closed the door to further development—it has still life in it. All these things would go to establish that Sanskrit is still a living force in Indian life. It would be almost suicidal to neglect and gradually to relegate into oblivion as something dead and useless this very vital source of national culture and solidarity.

4. The Role of Sanskrit in the National Life of India at the Present Day

55. Sanskrit can be made to be the symbol of the national life of India, and indications in this regard are not wanting. Although Sanskrit could not become a language of common use in the public administrative set-up and in our education, various departments of our public life might yet have room for it and allow it to play its role. In all ceremonial and formal occasions where a sort of dignity is required Sanskrit could very easily be employed. Sanskrit is one of the languages officially recognised by the Constitution, and a citizen can very well make his representations to Government in Sanskrit. For certain

1. See "Sanskrit Literature" in *Contemporary Indian Literature*, Sahitya Akademi, New Delhi, 1957, pp. 189-237.

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purposes, such as, for example, taking and administering of oaths, granting of honours and titles, addressing formal letters to foreign governments and to foreign personalities, and conferring degrees at the University Convocations, Sanskrit, according to the view expressed by a large number of people, should be employed as a matter of policy. In such cases, Sanskrit should have a priority over any Modern Indian Language when we are thinking in terms of pan-India. Addressing a foreign State or Institution or individual through an Indian language which he does not ordinarily understand would mean that the Indian language will have, in that context, a decorative value only, and a translation in a modern international language like English or French will be necessary. But Sanskrit should be preferred, as it enjoys greater prestige and is better understood in most foreign countries. In fact, though Western savants have done researches in all Indian languages and subjects, by and large, the West knows India as "Sanskrit India", and whenever an Indian University celebrates its jubilee, a Western University normally sends its felicitations in a Sanskrit address. Similarly in international gatherings, where, even before our Independence, Indian representatives were encouraged to speak in their own languages, it has been the experience of many of us that something said in Sanskrit had a much more respectful acceptance than would be accorded to a speech in any other language.

5. The Place of Sanskrit in a General Scheme of Education in India

56. From what has been said in the previous sections, it would be quite evident that Sanskrit should have a place of its own in the educational system of modern India. As has been said with regard to Indian Art by a French critic of Art: "The Art of India will no longer live as Art if it ceases to be Indian", we may say that, in the case of an Indian youth, he virtually ceases to be an Indian if he does not have the atmosphere of sanskrit in his temperament, either directly or indirectly. The case of those Indians who are not within the umbrage of Sanskrit any longer is of course a little different: although they may not have Sanskrit and may cultivate some other classical language like Persian or Arabic or Latin, they are not outside the atmosphere of Indian culture which is grounded on Sanskrit and which is also part of their national inheritance. It is exceedingly important, in order to preserve the sense of self-respect of an Indian educated person, that he should have some acquaintance with Sanskrit and its literature. Young men and women passing out of the High Schools and the Universities without any knoweldge of their national heritage as preserved in Sanskrit lack the very essential means to approach the outside world confidently and with a sense of self-respect. The main reason for this is that this Indian heritage has got the power to make those who possess it feel a spiritual and intellectual assurance and self-confidence. They do not bring in any vacillation or debility or absence of nerve. Time and often it has been seen that Indian youth abroad seem to be carried away by the rushing stream of modern life, whether in England or France or Germany or America, and they seem to accept everything on its face-value, if they do not have the sense of balance and the ballast which are furnished by an acqaintance with their own cultural moorings which can be supplied only by Sanskrit and its literature. The formative or character-building power of Sanskrit has been discussed before, and for this it is exceedingly desirable that there should be some knowledge of Sanskrit and the Sanskritic world in an Indian citizen. In the large majority of cases in India, a beginning can be best made during the tender years that our boys and girls spend in the school. This matter was urged with very great earnestness by the larger percentage of witnesses, and in the written replies also this point has been very strongly reiterated, namely, the necessity of making the Indian National Heritage easily accessible to our young men and women through Sanskrit as a part of their curriculum.

6. Special Treatment Needed for Sanskrit

57. There is at the present moment a very great pressure on the mind of the children at school because of the rival claims of a multitude of subjects which are regarded as indispensable in a comprehensive scheme of school education. The place of languages within this scheme is gradually becoming more and more restricted. A good factual knowledge of the world they live in is being recognised to be the *sine qua non* of an exact education; so that, some Mathematics, Geography, History, Elements of Sociology, Elements of

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Administration and Politics, and of course, a good modicum of the Physical Sciences,—these are the subjects regarded as absolutely necessary. Languages are looked upon as tools for acquiring education or instruction, and only with this end in view can the present attitude tolerate the intensive study of any particular language, whether the mother-tongue or English or some other language. Sanskrit or a classical language naturally is liable to go to the wall, as its value does not appear to be on the surface and it is not a bread-and-butter subject. But utilitarian considerations should not have the last word in this matter. Due weight should be given to the formative as much as to the informative aspect of education. And hence, educationists accept the importance of literature, and, in the higher stages, of philosophy. But it is found that in literature, either of information or of power, one language does not suffice. Particularly is this the case in a country like India, where the present-day languages cannot be said to have come up to the mark as a means of expression, and where a language like Sanskrit or English still appears to be in a much more advanced position as regards the content value of its literature.

58. Because of what may be described as non-academic reasons, Hindi has now been sought to be given an important place in modern Indian education, a place which appears to be disproportionate particularly when we consider the case of the non-Hindi students. Here we should ask ourselves: would it be proper to impose a language with comparatively little informative or cultural value upon boys and girls of a tender age at school, curtailing their opportunities for acquiring a certain intellectual discipline and certain formative assets from a language like Sanskrit ? We must, in our educational system for children, for adolescents and for grown-up young men and women, give the first consideration to such subjects as will be helpful in drawing out the latent powers of their mind. From this point of view, it will be universally admitted that Sanskrit has a parennial cultural and intellectual value, and this value is something which cannot be approached by Hindi or any other modern Indian language.

59. Hindi is being now given a very large amount of special consideration and treatment by the State. The same preferential treatment should be accorded to Sanskrit. The Constitution has laid down that the Rashtrabhasha should derive primarily from Sanskrit; and this places a special responsibility on the State to take the same steps and to devise the same means to encourage and promote the study of Sanskrit. As has been sought to be impressed before, the Sanskrit language with its literature is one of our greatest forces for maintaining Indian cultural unity, on which political unity also depends. This has to be fostered and strenthened by any means; and Sanskrit, therefore, deserves to be given proper treatment, which must be preferential treatment. As, through the operation of a number of causes, the Sanskrit tradition and the place of Sanskrit in the educational set-up are being adversely affected, the State should come to the rescue of Sanskrit by making that tradition available to the body politic, as best as can be done in the modern context, and by making secure the place of Sanskrit in the curricula of studies in schools and colleges. Sanskrit not being a bread-and-butter subject, the average individual is prone to become less and less alive to its intellectual and spiritual values. But it is for those thinkers, and administrators, who want to build up a balanced scheme of education and foster national solidarity, to provide for such encouragement as would necessarily give the young students what is essential and might otherwise be missed. As pointed out already, the importance of Sanskrit is universally recognised, and if this recognition is to materialise in a practical way and is not to evaporate as a mere pious sentiment, the authorities must do something, even if it requires a little going out of the way. The Commission feels that it can legitimately put forth a very strong plea for such special consideration being shown to Sanskrit.

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Chapter V

SANSKRIT EDUCATION

1. The question of Sanskrit Education can be conveniently considered under the following three heads :

(1) Study of Sanskrit as a part of General Education. This primarily involves the question of the place of Sanskrit in the curriculum of Secondary Schools.[1]

(2) Special study of Sanskrit—as carried on (a) in the traditional manner in Pathasalas, and (b) on modern lines in Colleges and Universities.

(3) Study of Sanskrit as an essential complement to the higher studies of certain other subjects, such as Modern Indian Languages, Ancient History, Indian Philosophy, etc.

1. Sanskrit in Secondary Schools

2. As has been pointed out already, it was only after the modern Universities under English auspices came in and schools of the modern type began to be established that the doors of Sanskrit were opened wide for all. Following the curriculum of the University of London, the Universities of Calcutta and Bombay made a classical language compulsory for those who would sit for the "Entrance Examination", which enabled students to join a College for University courses. Naturally enough, this classical language, in the case of the majority of students used to be Sanskrit. The University of Calcutta for a good number of years had a very wide jurisdiction. It included not only Bengal but also Assam, Bihar, Orissa, the United Provinces (the "North-Western Province", as they were known during the second half of the last century, now Uttar Pradesh), Panjab and Ajmer, as well as Burma and Ceylon. Throughout this wide area, Sanskrit studies necessarily found a place in the school, and students began to read Sanskrit as a compulsory subject[2]. In Bombay University, whose jurisdiction was much smaller, Sanskrit was equally compulsory. In Madras, Sanskrit was not made a compulsory language, but it was one of the optional languages, and boys and girls in Madras University could take up either Sanskrit, or Telugu, Kannada, Tamil or Malayalam. This introduction of Sanskrit to a very large number of people in the country has produced most excellent results. For, we have had, due to this a large number of eminent Sanskrit scholars from all classes of society, all over the country, who have helped largely to popularise the knowledge of Sanskrit and the content of its literature.

3. The fact remains that Sanskrit was a compulsory language for the Entrance Examination in two of the biggest Universities in India. But from about a couple of decades back, the regional languages began to acquire some prominence, firstly, because of political movements spreading to the masses; and secondly, because the masses, who were gradually becoming literate, used their mother-tongues. In the mean-while, modern Physical Sciences were coming to the forefront; and as their importance began to be recognised in education, Sanskrit slowly came to be looked upon with disfavour, particularly by those who would go in for pure scientific studies. Sanskrit thus fell between two mill-stones—the rising regional languages on the one hand, and scientific and other modern subjects on the other. The result has been that there has developed a general tendency towards making Sanskrit just an optional subject.

4. More recently, another great rival of Sanskrit has appeared in the form of Hindi. Hindi has been given a constitutional status as an Official Language of the Indian Union, and the State Governments are required to implement this language policy. There is, therefore, an insistence upon a general knowledge of Hindi for all our school students throughout the whole of India. A certain number of periods in the school time-table must be given to Hindi; and since these periods

1. The term "Secondary School" used in this chapter and elsewhere in this Report implies, according to the latest nomenclautre, the last four years of the integrated Elementary (Basic) education and the three years of Secondary education proper, together corresponding to the age-group 10+ to 17+.
2. Muslim students would take Arabic or Persian, Anglo-Indian students Latin or Greek, etc.

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would not be squeezed out from the mother-tongue, or from Mathematics and the Sciences, or from subjects like History and Civics, Sanskrit had to yield place for Hindi.

5. It is, indeed, a sad irony that a case should have to be made out for a compulsory study of Sanskrit in Secondary Schools in India. Of late, a tendency to challenge the place of the Classics in modern educational system is becoming increasingly apparent everywhere. The usual contention of the critics is that "it is unfortunate that in these times, when so many new paths are becoming opened up before mankind, when scientific developments hitherto beyond the reach of man's imagination have been made possible, when opportunities for power over the material world as yet undreamt of have been set within man's grasp, there should still be found men of intelligence and learning whose eyes are turned backward rather than forward". The importance of Sanskrit and the aspirations of Independent India in respect of it have been fully set forth in the previous chapter. Very little, therefore, need be said here again to emphasise the value of Sanskrit Education to Indians. It is true that new paths are being opened up before mankind, but it is equally true that even a modern scientist cannot completely cut himself off from the past. Very often he has to follow in the trail blazed by his fore-fathers. The present is after all the continuation of the past. It has been well said that our ancient texts supply us with a record of completed experiments—experiments with the material world as also with humanity. It is on the basis of the result of these experiments that we decide what new experiments are to be undertaken. All these records, therefor, are of basic importance, and their antiquity does not adversely affect their validity, particularly when they have their lessons for the present. After all, human nature as such has not changed. By disregarding Sanskrit (or the Classics in general), we shall be only disregarding all the valuable experience accumulated through centuries. And, does not Sanskrit, as much as Western civilisation, offer a necessary norm with which to compare our own achievements? It is only against the background supplied by Sanskrit that we are enabled properly to understand and appreciate our national culture.

6. It is said that one of the fundamental aims of education should be "to give a knowledge of the best and the noblest things that were said or done in the past". If that be so no system of education in India can afford to deny Sanskrit its rightful place, without being untrue to itself. As a matter of fact, so far as Indian education is concerned, Sanskrit may not be counted merely as one of the numerous subjects of study; it must rather be regarded as constituting the foundation of all humanistic subjects. Of course, for Indians, there is something more in the study of Sanskrit than its antiquarian or historical interest.

7. Some have, however, argued as follows. It may be conceded, they say, that the study of Sanskrit must form an integral part of liberal education in India. But what should be the content of that study? Would it not suffice if pupils became acquainted with Sanskrit thought and culture, without being taught the Sanskrit language itself? A graded course in the history of Sanskrit literature and culture may be made compulsory for every Indian student. A modern Indian language can very well act as a bridge between Sanskrit thought and the modern student. Is it not possible to appreciate the philosophy of the *Gita* or the beauty of Kalidasa, without being able to conjugate verbs and decline nouns in Sanskrit? This contention is valid—but only up to a point. No serious student would subscribe to the view that a piece of literature could be understood correctly or appreciated fully merely through a translation. If, on the other hand, one could read the *Upanisads* or Valmiki in the original, his understanding of them would be deeper and keener, and, consequently, his appreciation truer, more intelligent and more sustained. Particularly is this so in the case of Sanskrit literature.[1] It will be agreed that the real appreciation of literature depends on the knowledge of the language of the original, for, "translations are rearely anything but a shadow of the original". They may perhaps

1. Attention may be drawn in this connection to the following observations of Keith: "..... there is no doubt that the effects of different sounds were more keenly appreciated in India than they are by us ..... The result, however, of this achievement (namely, wedding sound and meanings) is to render any translation useless as a substitute for the original ....." (*A History of Sanskrit Literature*, p. 195).

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give us the content or even some general impression of a work. But the excellence of classical literature, particularly of poetry, lies not only in the content but also in the form. The sublimity, sweetness, precision and conciseness of the Sanskrit language are really inimitable. While emphasising the desirability of every boy and girl in India possessing at least an elementary knowledge of Sanskrit, Gandhiji also had discountenanced the suggestion that a translation could serve the purpose of the original. By way of an example, he had pointed out that it was impossible to translate the *Gayatri* adequately. In his view, the *Gayatri* possessed a sense which would defy translation. "And", he asked, "how can the rhythm of the original *mantra* be transmitted to the translation ?".

8. It would certainly be a good idea to include, in the subject of Social Studies in Secondary Schools, some account of the Thought and Culture embedded in Sanskrit, to enable the student to have some notion of what India has stood for from very ancient times. But that will not be a proper and adequate substitute for the teaching of the Sanskrit language, because Sanskrit, even some elementary knowledge of it, will, as wide-spread experience all over the country has shown, prove to be the gate-way for a little more intimate acquaintance of the national spirit through the literature enshrined in it.

9. The study of Sanskrit in modern schools is often objected to on the score of that study not being useful. It is true that the pressure of time and money on the one hand, and the claims of a large number of subjects as constituting the necessary minimum of General Education on the other, are likely to compel us to prune and select and give priority to such subjects as yield quick returns and material gains. But educationists must take a longer and wider view. Sanskrit may not yield tangible material results, but it does influence, in an intangible manner, the moulding of the character and the personality of a pupil. For Sanskrit does not possess merely an academic or even a purely intellectual interest : it is a Way of Life. As more than one witness emphasised, Sanskrit Education ensured a correct evaluation of life. While all plans for improving the economic welfare of the people and for stepping up production must be promoted, it should also be borne in mind that the people, who are called upon to play their part in these plans, should have something more than material considerations to sustain their spirit and activity, a soul-force and certain ideals in individual and corporate life which they as members of a civilized nation should cherish. It is incumbent on the State to strengthen the nation on the spiritual side also, and give a fillip to those artistic and cultural developments which enrich the life of the people and add a zest and relish to it. All this can be best achieved, in an indirect way, by promoting the study of Sanskrit. It is not at all a sound educational policy, which demands that every subject of study should be "paying", in a materialistic sense.

10. Apart from this intrinsic value of Sanskrit, its study is bound to have a salutary effect on the study and development of most of the Modern Indian Languages. The importance of Sanskrit from this point of view had been recognised even as early as the thirties and forties of the last century, as is clearly evinced by the views of foreign observers like Frazer and Wood, quoted in a preceding chapter. Care must, however, be taken to see that the study of Sanskrit is not conducted in isolation. Pupils must be taught to correlate Sanskrit with the regional languages which they are required to study, in such a way that they can pass from the ancient world to the modern and back again with an unconscious ease. It has been the experience of teachers of English and French in England that even a one-year's training in Latin constitutes a very valuable preparation for a fruitful study of these two languages. The same can be said—with much greater relevance—regarding Sanskrit and Modern Indian Languages.

11. There are also some considerations of a more practical nature. It is the experience of many teachers that the training acquired by a pupil in the course of the study of Sanskrit stands him in good stead even in the study of other subjects. It may not be impossible to demonstrate statistically that men trained in the Classics have achieved remarkable success in conspicuously diverse fields. Most of the great statesmen of England and other European countries during the past few centuries were Classical Scholars. The basis of the very efficient Chinese Civil Service for

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over a millennium was an education in the Chinese Classics. A proper study of Sanskrit (or the Classics) involves the exercise of various mental faculties and helps the simultaneous development of memory, imagination, aesthetic appreciation and precise method. The study of Sanskrit also engenders in pupils a serious, scholarly and purposeful attitude towards the study of other subjects as well. Several teachers, whom this Commission had interviewed, testified to the fact that non-Sanskrit students often benefited through contact with Sanskrit students.

12. It is sometimes argued that, though it is certainly desirable to introduce Sanskrit as a compulsory subject in Secondary Schools, it would not be quite practicable to do so. For one thing, it is averred that Sanskrit is a difficult language. And particularly when, with the spread of literacy, different types of pupils are going to Secondary Schools, Sanskrit is likely to prove a serious handicap to at least some. Let it, however, be pointed out at the outset that no subject is easy or difficult in itself, but teaching makes it so. Secondly, to speak of "types" of pupils where General Education is concerned, is educationally not sound. And are we not really overdoing this bogey of a subject being "difficult"? This Commission feels inclined to agree with many educationists who, in their interviews, expressed the view that the tendency of simplifying the courses of studies, on every possible excuse, which was becoming increasingly apparent now-a-days, would prove academically most harmful in the long run. As a matter of fact, modern educational psychology admits that "it is as evil not to stretch the wits enough as to stretch them too far" and that "the plastic mind of youth is better filled than left empty". It has become almost a common place to speak of the dreariness and drudgery of Sanskrit grammar, but the experience of a large number of teachers of the Classics, both in India and Europe, is that young children positively like their grammar work and stand in no need of the unnecessarily elaborate artifices devised by some "course" to sugar a pill that is really not unpalatable. It is, of course, possible to avoid the routine drill in formal grammar, which is a part of the basic technique of Sanskrit or any Classical language, being made unnecessarily laborious and distasteful. Moreover, it is now generally agreed by educationists that learning by rote in no way hampers the intellectual growth of a child.

13. There is another argument, which is often advanced against the study of Sanskrit being made compulsory in our Secondary Schools. How much Sanskrit, it is asked, can a boy study in the course of three or four years? Is the smattering which he thus acquires likely to serve any purpose—except, perhaps, giving a kind of sentimental satisfaction to some enthusiasts for Sanskrit? Is it not more advisable to have a few students specialising in Sanskrit than to have many becoming acquainted with it in a superficial manner? The fallacy of this argument is quite apparent. The aim of education—particularly of General Education—can never be "thorough knowledge or nothing at all". Provision must certainly be made even in Secondary Schools for a specialised study of Sanskrit. But the Compulsory General Course in Sanskrit would be intended mainly to give a pupil the necessary inkling into his cultural past, to arouse in him an interest in the language and literature of his ancestors, to afford him a wholesome training of mind and character, and to inculcate in him real respect for pure learning. Nobody ever thought of making every school-boy a miniature Pandit. At the same time, it should be realised that, only when the number of persons possessing a general acquaintance with Sanskrit increased, a few specialists in Sanskrit could arise from among them. The base of the pyramid must always be sufficiently broad.

14. In this connection, some educationists have recommended what is popularly known as the Downward Filtration Theory. They suggest that if only a few persons studied Sanskrit—and studied it well—their knowledge could trickle down to people at large through the channels of the regional languages. As, however, experience has shown, such exclusiveness, which aims at keeping the masses away from a direct contact with a specific kind of knowledge, often creates among them an attitude of distrust, and the ultimate result of it all is bound to be unwelcome to liberal-minded social thinkers. The identification of Sanskrit with either a particular social class or a particular kind of knowledge cannot but harm the growth and

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expansion of its study.[1] The sooner the minds of people are purged of any vestiges of such notions, the better will it be for the future of Sanskrit studies. Thanks to modern Schools and Colleges, Sanskrit is now accessible to all, and should for no reason whatsoever be confined to any select group or class.

15. From what has been said above, it would be seen that there is a very strong case for Sanskrit being made a part of the compulsory core curriculum in Secondary Schools. It must, however be made clear at this stage that, on academic grounds, Sanskrit may not be made compulsory for certain classes of students. There should be a certain latitude given to some students in exceptional cases, and those students, who are not within the atmosphere of Sanskrit, should be permitted, if they so choose, to take up some other classical language. For instance, students whose mother-tongue is Tamil may take up Sanskrit or Old Tamil; those whose mother-tongue is English may take up Latin or Greek; and Urdu students may take up Persian or Arabic.[2] It should be borne in mind that whenever there is a reference in this Report to Sanskrit being made compulsory, such exceptions have always to be presumed. Barring exceptions like the above, Sanskrit should be made compulsory for all students in Secondary Schools.

16. One need not fight shy of the element of compulsion involved here. It is, indeed, wrong to suppose that compulsion invariably breeds distaste and unpopularity. Something has to be made compulsory, because no one would ever think of leaving the choice of subjects to the immature judgment of a child. As Dr. Radhakrishnan once said, the aim of education should be not only to teach a boy what he wants but also to make him want what we teach him. If it be agreed that Sanskrit must form a part of the necessary minimum of General Education, as much as General Science or Social Studies, educationists must give a bold and definite lead in this respect without yielding to popular prejudices. Shri Jawaharlal Nehru said recently: ".....I would personally like as many Indians as possible to know Sanskrit which is the very basis of our culture. I see no difficulty about all this. The more languages one knows, the more one knows one's own language. Where is the element of force about this ? If we ask a child to learn arithmetic or geometry, is it force ?".

17. While the Commission was still examining the question of the place of Sanskrit in the scheme of Indian education, the Government of India announced a formula relating to language study in Secondary Schools, and called upon the States to implement it. According to this formula, which is popularly known as the Three-Language Formula, every pupil in a Secondary School will be required to study—as a part of the core curriculum—three languages, namely,

(a) (i) Mother-tongue,
(ii) *or* regional language,
(iii) *or* a composite course of mother-tongue and a regional language,
(iv) *or* a composite course of mother-tongue and a classical language,
(v) *or* a composite course of a regional language and a classical language;

(b) English or a modern European language;

(c) Hindi (for non-Hindi-speaking areas), *or* another modern Indian language (for Hindi-speaking areas).

It will be seen that no provision is made in this formula for a *compulsory* study of Sanskrit (or a classical language).

18. The Three-Language Formula, which has been recommended to the State Governments, is generally accepted by them, either *in toto* or with some modifications. Under these circumstances, if it were to be now suggested that Sanskrit also should be made a part of the compulsory core curriculum in Secondary Schools, the burden of languages to be studied, it is feared, would be definitely heavy and irksome. This Commission, however, feels—and this feeling is confirmed by the views expressed by an overwhelming

1. It may be pointed out that even in the past, except for some portions of the scriptures, the entire literature of Sanskrit was open for study to all communities. It was, indeed, very heartening for this Commission to see that even today quite a number of non-Brahman pupils were pursuing Sanskrit studies. In Kerala, one of the biggest Sanskrit Colleges is an institution run by a Christian gentleman and his family (the Kuriakkos family) at Pavaratti.

2. We may also mention Old Tibetan and Avesta and Pahlavi as accepted classical languages for this purpose.

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majority of correspondents and witnesses—that too great an ado is made about this 'burden' of languages. It may be pointed out that in some European countries also, students are required to study four languages at the Secondary Stage. Only recently, Shri Nehru mentioned, in another context, the case of Finland, where, besides Finnish and Swedish which are recognised as national languages, students in Secondary Schools have to take up two other languages out of English, German, Russian and French. India is a land of many languages, and the Indians are by nature good linguists. There are many bilingual, even multilingual, tracts in the country. Moreover, there have always been continuous and large streams of internal migration due to various reasons, such as administration, education, trade and industry, and pilgrimage, which have promoted a good deal of multilinguism among the people. The learning of four languages should, therefore, not prove a difficult proposition at all for Indian children.

19. Moreover, we unnecessarily underrate the capacity of children to learn languages. In this connection, the Prime Minister drew the attention of this Commission to the view of Dr. Penfield. According to this well-known brain specialist from Canada, a child up to the age of ten had a special corner in its brain for learning languages. These special cells in its brain helped a child to learn several languages. A grown-up person could learn a foreign language, but not with the ease and facility of a child. A child was in a position to register pictures in its mind of pronunciation and special features of a language more accurately and naturally than an adult. In the opinion of Dr. Penfield, it was absolutely wrong to say that children should not be burdened with the task of learning more languages. He emphasised the fact that, even if a child mastered three or four hundred words of a number of languages, it could later on develop this knowledge on a stronger foundation. It has been further proved that the learning of many languages does not adversely affect a child so far as its progress in other subjects is concerned.

20. Besides, the so called "burden" of the four languages, namely, mother-tongue, Sanskrit, English and Hindi, can be lightened by defining the quantum and the nature of their study, and by phasing them rationally in the curriculum. One often wonders whether too much time is not being spent on the study of mother-tongue now-a-days. As matters stand at present, our children begin to study the mother-tongue at the primary stage and continue that study almost right upto to their graduation. Is this long course in the mother-tongue really necessary for such students as do not wish to specialise in that language? Actually, it will be seen that most of the eminent authors who have produced literature in the various regional languages have been persons who had not received a regular schooling in these languages for more than five or six years, if at all.[1] Moreover, in view of the facts that a boy normally grows up in an atmosphere which is infused with the mother-tongue, and that in his case the medium of instruction and examination in respect of other subjects is also the mother-tongue, the time now spent on its study is far in excess of what is really due. As a matter of fact, quite a number of witnesses, educationists most of them, actually made a categorical suggestion that the teaching of the mother-tongue should be severely restricted in such circumstances.

21. Some witnesses strongly expressed the view that English need be introduced only at the University stage, and that Hindi could be provided for by some post-employment examination. One may not go so far, but it has to be clearly realised that, except in the case of those who want to specialise in these languages, English and Hindi have to be treated as *skill* subjects and not as *content* subjects. The courses in these languages should, in consonance with the above view, be so framed as to suit this specific functional purpose. It might then be quite feasible to adjust the study of these four languages without there being any trace of a burden. The situation can be further eased, if necessary, by avoiding the simultaneous commencement of the learning of two languages, and by phasing their introduction.

1. As a matter of fact, laying disproportionate stress on the study of a single language should not be encouraged. For, the history of literature shows that periods of creative activity have always followed in the wake of the widening of the mind caused by fresh contacts, and the fresh breath of air from another literature and another pattern of expression of the intellect has always revivified the mind and imagination of writers in a language and has made them put forth a new efflorescence.

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22. Again, taking into account the linguistic affinities between Sanskrit on the one hand and most of the regional languages on the other, it may be argued that though, arithmetically, Sanskrit, Hindi and a regional language make three, from the point of view of their study-content, they make only two. Particularly, now that Hindi in the Devanagari script has been suggested as a compulsory subject in Schools, the initial difficulty of script in connection with the study of Sanskrit which used to be felt by those whose mother-tongues were not written in Devanagari would be very much reduced. Moreover, as indicated elsewhere, the study of Sanskrit, Hindi and the regional language together should, with proper co-ordination, prove mutually helpful.

23. Looking at the matter from a purely academic and educational point of view, this Commission has noted with concern, that, in the present syllabus of Secondary Schools, through the subjects which are compulsory for all, provision is made for the necessary grounding in most of the important branches of knowledge except the Classics. The Commission is of the view that this state of things should not be allowed to continue any longer. If it continued, the very scource of Classical Studies would be dried up. The Commission had ample evidence presented before it to show that the nature and extent of Sanskrit taught in Secondary Schools today had already adversely affected its proper cultivation at the higher level. Many educationists have suggested—and this Commission feels inclined to agree with the suggestion—that there is much scope for pruning the present syllabuses in Secondary Schools by dropping some subjects now included in the core curriculum in order to make room for an essential subject like Sanskrit[1]. In this connection, the comparative value in life of the different subjects has to be carefully considered. The relative importance of English and Hindi, which have been proposed to be taught as skill subjects, should also be properly taken note of. We have further to take into account the Indian tradition and the temperament of an average Indian. It is not unusual to find that educated Indians, whatever their chief vocation in life, are invariably drawn to the study of the *Gita* and the *Upanisads* and of the *Mahabharata* and the *Ramayana* at a later stage in life, pressing into service the knowledge of Sanskrit which they had acquired in schools. Cases are also not wanting of persons, who are essentially scientifically inclined, but who at the same time privately prosecute the study of Sanskrit in all seriousness, both for pleasure and for profit. Sanskrit helps scientists to acquire the proper balance toward the Humanities, which is so very necessary for the mental well-being of an educated man. Indeed, the knowledge of Sanskrit is often the main thread which runs through the entire fabric of the cultural life of an Indian. We can, therefore, claim, on quite rational grounds, that whatever be the other subjects included in the curriculum, Sanskrit must form a necessary constituent of any system of liberal education in India. As Shri Kakasaheb Kalekar put it : Any number of guests may be invited to the house, but care has to be taken to see that the guests do not crowd out the host.

24. If the Commission's view that Sanskrit should be introduced as a compulsory subject in Secondary Schools was accepted, three questions would naturally arise : (1) In what way could Sanskrit be made compulsory ? (2) At what stage should the study of compulsory Sanskrit begin ? (3) What should be the nature, extent and standard of this compulsory Sanskrit course to be introduced in schools ? We believe that the educationists in different States, who are conversant with local conditions, will be able to work out the details in this connection. However, certain broad principles may be stated here.

25. The study of Sanskrit can be made compulsory in Secondary Schools in one of the following four ways :

(1) There was a strong body of opinion placed before the Commission, namely, that the Three-Language Formula, recommended by the Government of India, should be modified so as to consist of only (i) the mother-tongue (or the regional language); (ii) English; and (iii) Sanskrit (or any other classical language). In the view of the supporters of this alternative, Hindi was to be taught at the College stage to such students as desired to

1. Among the subjects, which many experienced teachers had suggested might be dropped, were drawing, crafts, moral instruction and Hindi. In this connection, the Commission would like to reiterate its view that the load of the mother-tongue could also be substantially reduced.

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enter all-India services. It was argued that a knowledge of Sanskrit acquired at the school stage would make the learning of Hindi much easier and its knowledge more perfect. In the opinion of the Commission, this scheme has much to commend itself. The Commission. therefore, urges it upon the Government for serious consideration. It would only like to suggest that, in view of the growing importance of Hindi, in the above formula, Hindi may be allowed as an alternative to English. So far as Hindi-speaking students are concerned, they may, if they choose, take in lieu of English any other modern Indian language, preferably South Indian. Thus our first preference would be for the compulsory study of the following three languages in Secondary Schools : (i) The mother-tongue (or the regional language); (ii) English (or Hindi or, for Hindi-speaking students, any other modern Indian language, preferably South Indian); and (iii) Sanskrit (or any other classical language).

(2) Our second preference would be this : If the present Three-Language Formula, as recommended by the Government, namely, (i) the mother-tongue (or the regional language), (ii) English, and (iii) Hindi (or any other modern Indian Language for Hindi-speaking-students) was retained, Sanskrit should be introduced, in addition to the above three languages, as a full and independent examination-subject. The reasons and arguments adduced above (para 18 to 22) would, in the opinion of the Commission, go to show that the study of four languages need not be considered to be a burden, particularly in a polyglot country like India.

(3) Sanskrit should be taught compulsorily, but there should be no examination in that subject; or, if there is to be an examination, the marks should not be counted towards passing, but only for rank and scholarship. So long as the passing of an examination is regarded as the necessary culmination of a course of study, the complete absence of an examination in a subject, or the examination in it being only optional, is bound to affect the seriousness of the study of that subject. Unless a subject has to be pursued as a compulsory examination-subject, there is a natural tendency among students to neglect that subject altogether. The Commission does not, therefore, recommend this alternative.

(4) Sanskrit should form part of a composite course with the regional language (which, for all practical purposes, is assumed to be identical with the mother-tongue), or with Hindi, or with both.[1] This has been very largely supported by many practical educationists as the best way to bring in Sanskrit, by-passing the objection to an additional language over and above the regional language, Hindi and English. The main purpose of suggesting such a composite course, it should be clearly understood, is to ensure for Sanskrit a place in the compulsory core curriculum in Secondary Schools. In this connection, it may be pointed out that such a composite course is contemplated by the Three-Language Formula also, but there it is recommended only as one of the options for the regional language. If a composite course of Sanskrit and the regional language (or Hindi) is to serve the desired purpose, (a) at some stage, that course must be made compulsory in lieu of the regional language; (b) the duration of that course must not be less than five years; (c) the proportion of the two languages in the composite course must be such that, beginning with an equal emphasis on both the constituent languages, in higher classes, the emphasis on Sanskrit should increase and that on the other constituent language should correspondingly decrease; and (d) separate passing in each constituent language of the composite course must be made obligatory.[2] If these four conditions are fulfilled, this course may be recommended, but only as the third best.

26. Some other alternatives were suggested to the Commission in this connection, such as (i) that option should be allowed between Sanskrit and an intensive course in the regional language, or (ii) that a student should be permitted to choose any three of the four languages, namely, the regional language, English, Sanskrit and Hindi, or (iii) that only the regional language and Hindi

1. Even in the past, Sanskrit and the regional language were learnt together, and nobody ever thought that he was learning two different languages.

2. This Commission was told that Committee appointed by the U. P. Government under the Chairmanship of Acharya Narendra Dev had recommended for the Secondary Schools in that State a compulsory composite course of Hindi (80%) and Sanskrit (20%). Many Sanskrit teachers complained that students did not take the Sanskrit part of this composite course (which was only nominal) at all seriously and that, therefore, this course failed to serve the desired purpose.

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should be made compulsory and Sanskrit and English should be introduced in the 8th class, leading to Honours in S.S.C., or (iv) that Sanskrit should be introduced as an extra-curricular subject. The Commission cannot, however, recommend for acceptance any of the foregoing suggestions, for, none of them envisages a compulsory teaching of Sanskrit to all pupils in Secondary Schools.

27. Having regard to all that has been said above and considering the views of various educationists, the Commission thinks that the pattern of language-study at the integrated Elementary (Basic) stage (class 1 to 8) and the Secondary stage (class 9 to 11) of education (preceding the three years of University education) should be, in broad outlines as follows :

If, in accordance with our first preference, the languages to be compulsorily taught in Secondary Schools are to be only three, namely, the mother-tongue (or the regional language), English (or Hindi) and Sanskrit, only the mother-tongue (or the regional language) should be taught for the first five years (corresponding to the age-group 6+ to 11+); English should be taught as a compulsory foreign language from the sixth year onwards; and Sanskrit should be taught from the seventh year onwards. The Commission is definitely of the opinion that a course of Sanskrit in Secondary Schools of less than five years' duration will not be at all adequate as the necessary foundation for a further study of the subject at the College stage. It is further desirable to familiarise children, even at the primary stage, with the Sanskrit language and thought, by making them learn by heart simple *Subhasitas* and *Stotras*, and through versions in the regional language, of stories from representative Sanskrit classics. A beginning in this direction can very well be made in class 3 or 4. The advantages of introducing Sanskrit at such an early age are obvious. For one thing, if Sanskrit is then introduced through right methods, there will be no ground for any apprehension arising in the child's mind in future regarding Sanskrit being a totally new and difficult language. A child normally possesses a remarkable capacity for learning by heart, and, what is more, for retaining for a long time what he has so learnt. Recitation in Sanskrit will also produce in a child a sense of clarity and correctness of pronounciation, which will be helpful in learning other languages as well. Care must, however, be taken to see that this training in Sanskrit at the primary stage, is not formalised but is carried on only as an extra-curricular voluntary activity, not more than two or three times a week. It can easily be made to serve as a part of a course in general moral instruction.[1] This arrangement might continue—to a greater or a smaller extent—up to the time when Sanskrit would be introduced as a regular compulsory subject.

28. If, however, Sanskrit is to be introduced as the fourth compulsory language, the following scheme is recommended by the Commission. During the first five years, the only language to be studied compulsorily should be the mother-tongue (of the regional language). The teaching of the *Subhasitas*, etc., as suggested above, is also recommended to form a part of this scheme at the primary stage. In class 6, English should be introduced as a compulsory subject so that, in that class, a boy would have to study two languages, namely, the mother-tongue (or the regional language) and English, with voluntary extra-curricular lessons in Sanskrit *Subhasitas*, etc. Out of the total number of periods available for language-study in class 6, two-thirds should be given to the regional language and one-third to English. Sanskrit should be introduced as a regular compulsory subject in class 7, the available language periods being divided equally among the three languages, namely, the mother-tongue (or the regional language), English and Sanskrit. Hindi should be introduced in Class 8, so that, during the next four years (that is, up to the pre-University stage), a boy would be required to study four languages, namely, English, Sanskrit, the mother-tongue (or the regional language) and Hindi, the proportion of periods assigned to these four languages, throughout the four years, being one-third, one-third, one-sixth and one-sixth respectively. Hindi could be started even a little later, for, with the background of the regional language and Sanskrit, which a boy might have already acquired, he would be better

1. Today, in many schools, a few minutes at the beginning of the day's work are assigned to prayer. This occasion can also be utilised for the inculcation of Sanskrit *Subhasitas* and *Stotras*.

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equipped to pick up his Hindi.[1] So also, as a student will have already gone through a course of seven years in the regional language, and as Hindi is to be studied as a skill language and not as a literary language, the fewer periods assigned to these languages in the above scheme will be quite sufficient.

29. This same scheme could be made applicable with the necessary modification, even if a composite course in the regional language and Sanskrit was to be introduced as a compulsory subject.

30. As regards the nature and extent of the compulsory Sanskrit course in Secondary Schools—whether in a three-language or a four-language scheme—only one thing might be emphasised at this stage, namely, that on the one hand, this course should be selfsufficient, that is to say, it should realise perfectly definite aims; and, on the other, it must contain within itself the potentiality of future advance. It should include, in adequate measure and up to a reasonable standard, such items as basic grammar, simple composition, learning by heart some representative stanzas, understanding and appreciation of epic and some classical literature, and a general knowledge of the cultural background.

31. In the course of its inquiry, this Commission noticed that, in some States (more particularly in Bombay and West Bengal), Pali and Ardhamagadhi (or the Prakrits) were allowed as alternatives for Sanskrit even at the Secondary School stage. The Commission also noticed that, in comparison with the syllabus in Sanskrit, that in Pali or Ardhamagadhi (the Prakrits) was of an inordinately low standard. It appeared as if provision had been made, through these courses in Pali and Ardhamagadhi, for cheap passing. More often than not, students took to these languages merely by way of an escape from the imaginary and highly exaggerated rigours of Sanskrit. This point was very strongly pressed before the Commission by many witnesses. This state of things is actually proving detrimental both to the study of Sanskrit and of Pali and the Prakrits. Eminent experts in Pali and the Prakrits, like Dr. P. L. Vaidya, Dr. Nalinaksa Datta and Dr. Hiralal Jain, who were interviewed by this Commission, were unanimous and unequivocal in their opinion that the study of these languages, which necessarily presupposed a sound grounding in Sanskrit, should not be introduced in Schools as alternatives to Sanskrit. At the same time, they expressed the view—and the Commission entirely agrees with them—that no higher study of Sanskrit would be complete without a fair knowledge of the Prakrits. We, therefore, recommend (i) that Pali and the Prakrits should not be allowed as alternatives to Sanskrits at the school stage, and (ii) that a study of the Prakrits should be made an obligatory part of the courses in Special Sanskrit in Universities and Pathasalas. Provision should also be made for the Prakrits and Pali being taken as special subjects at the graduate and post-graduate stages.

32. The Commission would like to refer, at this stage, to a very vital matter, which was, in a sense, of an interim nature, as it might not have much relevance after our main recommendation regarding Sanskrit being made a compulsory subject in Secondary Schools had been generally accepted. In many parts of the country it was brought to our notice that, though there was nothing against Sanskrit as a subject in the University curriculum or the Secondary School curriculum, and though, theoretically, whoever wished to take Sanskrit might take it, for all practical purposes, there was frequently a very great difficulty for students, who wished to read Sanskrit, to obtain instruction in the language. For a variety of reasons, mostly non-academic, schools are not providing teachers for Sanskrit. This is found even in Government schools, and the result is that a number of students who do desire to study Sanskrit are being turned away. There are certain conditions imposed in some areas, such as that unless a suitable number of Sanskrit students—say 45—are available in a school, provision for a Sanskrit teacher cannot or need not be made. This acts as a vicious circle : on the plea that there are not enought students offering Sanskrit, provision for teaching Sanskrit is abolished ; and because such provision is abolished, students are not able to take Sanskrit. This is a matter which must be rectified at once. There should be a general provision in all schools, Government or private, for the teaching of Sanskrit. The argument of financial burden should not be advanced against the compulsory provision

1. As already stated, it is the opinion of this Commission that a good grounding in Sanskrit is necessary for the study of Hindi.

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in schools for the teaching of such an essential subject as Sanskrit. Failure to provide for the teaching of Sanskrit in a school in India whether as a compulsory subject or as an optional subject is something unthinkable, and no excuse can be accepted for this. This kind of attitude to Sanskrit, which is overtly apathetic but may be covertly hostile, needs to be put a stop to immediately.

33. It was further brought to the notice of the Commission that, in some States, there were various technical difficulties in the way of a student who wished to take Sanskrit as an optional subject. For instance, students selecting a particular course or a particular combination of subjects are automatically prevented from taking up Sanskrit as one of their subjects. The Commission recommends that no student should be barred for any reason, from offering Sanskrit as one of his subjects.

2. Two Systems of Sanskrit Education

34. In India there exist today two distinct patterns of specialised study of Sanskrit. There are, on the one hand, the Pathasalas in which Sanskrit is taught and learnt more or less according to the age-old traditional methods; and, on the other, there are the Universities and Colleges of Western type where Sanskrit is studied as a special subject along modern lines. This state of things regarding higher classical studies is peculiar to India.[1] For, in Western countries, higher classical studies generally form an integral part of the University education and hardly have any place outside the Universities. The dual system of Sanskrit education in India is, in a sense, a legacy of the British rule. As has been pointed out in Chapter II, originally, Sanskrit was studied only in the Pathasalas. Even the institutes of higher studies, which were first founded under the auspices of the East India Company, were of the nature of Pathasalas, where Sanskrit was studied exclusively, and that too in the traditional way. When however, the educational policy of the Company came to be re-orientated in the light of the new ideal of "Western Konwledge through English", and when, in consequence of this, English Schools and Colleges—and ultimately the three Universities of Calcutta, Bombay and Madras—came to be established, Sanskrit began to be regarded as *one* of the several subjects prescribed for study and examination. Of course, the Universities and Colleges did provide for Sanskrit being chosen by students as their special subject of study, but the instruction in that subject used to be given along lines similar to those obtaining in English Universities with regard to the Classics. Thus the Pathasalas where Sanskrit was studied exclusively and in the traditional way, and the Universities and Colleges where Sanskrit could be taken as a special subject and was studied along modern lines—both existed side by side.

35. There can be no doubt that both these systems of Sanskrit education have their merits and defects. The traditional method of Sanskrit education has retained many of the good points of the educational system in ancient India. By and large, ancient Indian education may be said to have had a threefold aim : acquisition of knowledge, preparation for shouldering the prospective social responsibilities, and, above all, formation of character. To begin with the last aim. As we have seen, ancient Indian education was essentially personal and religious. The remarkably close contact between the teacher and the pupil, which was a special feature of ancient Indian education and which had been, to a large extent, preserved also in later Pathasalas, went a long way in inculcating in the pupil a sound moral character. Education was a kind of religious initiation; and the teacher's function was not merely to stuff the pupil's mind with the knowledge concerning a variety of subjects, but he had to act as a true spiritual *guru* of the pupil—as a veritable guide, friend and philosopher. For him, example was far more important than precept. It has been well said that, according to the ancient Indian educational system, man taught man, while in modern times, a method teaches a mass. Personal devotion and attachment to an individual teacher worked in ancient times as a far more potent influence in the life of a student than a general loyalty to an institution as at present. This *guru-sisya-bhava* (teacher-pupil relationship) was certainly a strong point of the Pathasalas. As regards acquisition of knowledge, the atmosphere of

1. Such a dual system of education obtains in the world of Islamic Culture also.

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the Pathasalas was generally quite conducive to it. In an ideal Pathasala, there was no rigidity regarding time-table and curriculum. Deep and intensive study of a particular *sastra* was what was aimed at, and this mainly involved a very thorough understanding of the basic texts of that *sastra*. Naturally, the teaching of the texts was never done in a superficial or haphazard manner. Ample scope was thus afforded to a pupil to know almost everything of something. He learnt it all by heart (*kanthagata vidya*) and was always ready with whatever he had learnt (*upasthiti*), without having had to refer to any texts, notes or commentaries.

36. A person, who had successfully completed his training in a Pathasala, became sufficiently well equipped for fulfilling his obligations to the community, primarily as teacher, preacher and priest. In return, he commanded the greatest respect from the community and could always earn, through grants of land other gifts and *daksina*, enough for a comfortable living. The Pathasala training must, accordingly, be said to have been in no way deficient even in respect of the second aim of education.

37. It must, however, be remembered that what has been said above is pertinent only as regards an ideal Pathasala. Such Pathasalas had long become a thing of the past, and the so-called traditional pattern of Sanskrit education which has been in vogue in the recent times has departed considerably from the age-old ideal. And this was, indeed, quite inevitable in view of the economic, social and political conditions in the country which had been changing fast and fundamentally. It was but natural that the ancient Pathasala ideal should find it difficult to adjust itself to the new context. The traditional system of education began to prove quite inadequate in many respects. In this connection, it must be pointed out that there was nothing inherently defective in that system. Indeed, what were regarded as merits under a particular set of circumstances came to be looked upon as defects under another set of circumstances.

38. Perhaps the chief defect of the Pathasala system was its lack of adaptability to the changing situation. It remained static and stereotyped. The followers of that system seemed to live and work in a kind of academic isolation. The Pathasalas continued to encourage the same old tendency towards specialisation only in one particular sastra, to the exclusion of other *sastras*. A student, who went through such training, was often required to cram things without discriminating between what was essential and what was not. What was perhaps worse, he invariably pursued an isolated line of thought. This resulted in the knowledge, acquired by him in a Pathasala, becoming mechanical and lopsided.

39. Moreover, even in the course of the study of the particular *sastra* in which a student desired to specialise, he did not go beyond some set text-books. And, therefore, what he actually achieved was a mastery over a kind of fixed phraseology relating to that *sastra* rather than an intelligent understanding of its contents. He started his study in a spirit of acceptance rather than of inquiry. He was rarely taught to approach a subject from critical, historical and comparative points of view. On the other hand, it was impressed on his mind that everything that was worth knowing in a particular subject had already been set forth in the ancient traditional text-books, and that there was no possibility of any new knowledge on that subject coming to light.[1] The most serious consequence of all this was that the Pathasala system soon became "barren"—it failed to encourage any conceptual advance, which is so very essential for academic progress. The Pathasalas rarely promoted any original investigation, and the creative activity of Sanskrit Pandits, with few exceptions, had ceased long ago. Under these circumstances, it was but natural that the product of a Pathasala should suffer from a kind of academic imbalance, that his knowledge should have depth without any breadth, that it should be thorough in a restricted sense but generally uncritical and unfruitful.

40. The product of the Pathasala system, with his peculiar background and training, found it difficult to change with the times. His training in the Pathasala was such as could not, obviously, be expected to equip him

1. The traditional view regarding knowledge is that it is something closed and of fixed bounds, which has to be mastered and made part of one's memory. The modern view is that knowledge is an ever-growing and expanding thing. The traditional system of Sanskrit education, therefore, stands for conservation (*Ksema*) of knowledge, while the modern system encourages fresh acquisition (*Yoga*).

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properly to cope with the new situation which he had to face. The preacher and the priest no longer commanded the respect which was once theirs, and a Pathasala Pandit was less in demand as a teacher in the new educational set up. The learning or *Vidya,* which a student acquired in a Pathasala, was not materially profitable (*arthakari*); nor did it ensure his being honoured and respected (pratistha or *puja*) in society. A Sanskrit Pandit grew, so to say, in an atmosphere of segregation, both academic and social; he remained irresponsive to the impact of new knowledge and social progress.

41. The type of Sanskrit study in vogue in modern Colleges and Universities has also its merits and drawbacks. There is no doubt that the Sanskrit student at the University has a much broader perspective than the Pathasala student, and his mind is more responsive. He is prepared to welcome new ideas and can entertain and examine dispassionately points of view different from his own. His is a critical mind, at once alert and adventurous. Equipped with all the information at his disposal and armed with the modern methods, the University-trained-Sanskrit has made great advances in research. He studies a few texts in a special way, a large number of others in a general way, and covers the rest of the literature in a historical survey. Original texts and contributions of particular masters and schools of thought are studied in the space-time context, and this enables him to evolve an over-all picture of the antiquity, variety, scope and richness of the whole process of Indian thought. This inter-related study of his has vitalised Sanskrit studies and has helped to bring about the Modern Renaissance in India. It is well-known that the better type of minds have been gradually drawn to University education. Any new advancement in Sanskrit or Indian thought that has been achieved recently has been the work of the Universities. By pursuing Sanskrit as part of general education, the University Sanskritist has been able to bring whatever is of value in Sanskrit into the corpus of modern knowledge. Particularly in the realm of thought and sociology, he has tried to understand the Indian pattern in relation to Western developments, and to interpret the Indian contribution to the outside world. At the same time, he has also thrown on the body of Indian notions the light of modern reason and science, and has, by and large, deepened and strengthened the stream of Indian thought. The recovery of the past which has made the Indian freedom movement a search for or a re-discovery of India's soul has largely been due to him.

42. While these great merits are obvious, the defects are no less obvious. Reference has already been made to the intimate personal relationship obtaining between the teacher and the pupil in the ancient tradition, and its retention in the Pathasalas. The modern system is impersonal and somewhat mechanical. For the Pathasalas, education is part of a living religious tradition. In the University, education is carried on in a secular atmosphere. The chief drawback of University Sanskrit Education, from our point of view, is that, as Sanskrit is cultivated there along with a number of other subjects, intense and sustained study of the texts is not generally possible. While the historical and critical approach is commendable, the content of University Sanskrit Education turns out to be somewhat thin, transient and circumstantial. In a good many cases, the knowledge obtained by the University student is secondhand. The very historical method, which is claimed to be a characteristic feature of University Sanskrit Education, is liable to degenerate into a superficial antiquarian attitude; religious and philosophical texts come to be studied as relics of the past. The intrinsic truth and validity of the ideas and ideals is likely to be lost sight of. And it is precisely for its intrinsic value and relevance to our own life and ideals that a scriptural or philosophical text or a literary piece is read and understood. Thus the University student is apt to become estranged from his heritage, an uneasy sojourner in the domain of his own native culture.

43. We have analysed at some length the merits and defects of the two systems of Sanskrit Education obtaining in the country. There is no serious anxiety about the welfare of the University system. It is part of the living stream of modern life and shares its progress to a great extent. The anxiety is really about the Pathasala system of Sanskrit Education. Owing to a variety of reasons, this latter system has been working under

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very unfavourable circumstances continuously for a considerable period of time, and has been suffering from poor and failing health.

44. It might be asked : Is the traditional mode of Sanskrit Education at all worth preserving? Can the Universities or other modern institutions (Research Centres and Indological Institutes) not be the proper substitutes in the modern age? While we should not belittle the work done by the Universities and Research Institutes in advancing the cause of Sanskrit Education and decry their method as superficial in quality and meagre in influence, we should also not commit the opposite wrong of condemning the Pathasala mode of Sanskrit Education as outworn, uncritical, obscurantist or retrograde. It is not because of sentimental reasons of attachment to the past and on grounds of religious or national pride that we would like the traditional type of learning to be preserved. There should be more solid and intrinsic reasons, if it is to survive and to play its essential part in the life of the nation. It is not possible to undo the historical circumstances which brought into existence the dual system of Sanskrit study pursued respectively in the Pathasalas and the Universities. With the lapse of a century, they now appear unconnected and apparently divergent. It is no longer a question of ending or mending either of the two systems, nor even of blending. Both have their defects and merits, but we have to accept the systems as accomplished historical facts. A rapproachement may be attempted, eliminating the defects and appropriating the merits, taking care not to destroy the essential characteristics of either.

45. Some witnesses frankly expressed themselves against the continuance of the traditional system of the Pathasalas. Some others, while admitting the desirability of preserving it, were sceptical about its ability to survive in the modern technological age. However, the great majority of witnesses nearly 90%) were definitely for retaining and improving the Pathasalas. For, they were convinced of their indispensability for our cultural and spiritual well-being. As a Commission charged with the duty of ascertaining the nature and extent of informed public opinion in the country on this vital issue, we urge upon the Government this popular verdict in favour of the preservation of the Pathasalas. It may be added that out of those who categorically expressed themselves in favour of the retention of the Pathasalas, only a few were really opposed to any kind of reformation of the old traditional system.

46. We have time and again pointed out that the relation of Sanskrit to Indian Languages and to Indian culture is not that of a past historical antecedent to its successor; it is that of a continuing perennial source to its tributory streams. Sanskrit has been supplying the literary and cultural norms down the ages. An intimate knowledge of Sanskrit is essential for understanding the systems of philosophy and religion which constitute the pride of Indian achievement. Without a considerable body of scholars of different types exclusively devoted to the study of the varied branches of Sanskrit Literature, Philosophy and Religion, most of the Sanskrit works, in which are enshrined some of the exalted thoughts of humanity, would soon become sealed books.

47. The study of Sanskrit in the Universities cannot, for several reasons, be of such deep and sustained character, as in the Pathasalas. The student at the College and the University reads several modern subjects, besides Sanskrit, and his general equipment is vastly greater. As compared to the student of the Pathasalas, he necessarily devotes fewer years to the cultivation of Sanskrit and any of its special branches. Methods employed there are largely historical, comparative and critical. They do enlarge the vision and give a correct perspective. But however important modern methods and researches may be, they should not make us forget the heart of the matter, which is the direct and profound understanding of the texts. Sanskrit teaching in the Universities cannot, therefore, be expected to take the place of the Pathasalas, at least not in their present form.[1]

1. It would be relevant, in this connection, to refer to the following observations made by Kielhorn (20th June, 1869): "..... I venture to maintain that no unprejudiced scholar can anticipate without a feeling of deep regret, and without serious apprehension, the days when the class of the old Sastris will be extinct. The philosophical literature of India comprises many difficult works, written on a method which requires not only that they should be read, but that their concise sentences should be explained by a full oral instruction. Many of these works, although accompanied by numbers of written commentaries, are almost unintelligible without the help of the tradition embodied in and kept up by the Sastris.....".

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48. The converse is no less true. We can no longer ignore the application of historical, comparative and critical methods developed in modern times, nor fail to take into account the discovery of new facts or of new relations of old facts made possible thereby. It is really unnecessary to underrate the value as much of modern scholarship on the one hand, as of traditional learning on the other. The traditional method is our own, but the importance of the modern methods cannot be set aside. In the sphere of learning there is room for all. Rightly conceived, the systems are complementary rather than competitive. It follows, therefore, that while the modren method and outlook are not only inevitable but also imperatively desirable for a strengthening of Sanskrit studies, the stupendous learning of the old, wherever it exists, should not be allowed to perish.

49. For the sake of the completeness of the argument, we may consider the possible contention of some ultra-moderns that once we translated the important works from Sanskrit into the modern languages, or otherwise succeeded in expressing ancient thought in current literature there should not any longer exist a general need for cultivating Sanskrit learning either in the Pathasalas or in the Universities. A few specialists may engage themselves in such studies out of antiquarian or purely historical interest. Such a facile assumption ignores two things : First, the vast amount of sustained scholarship and labour that would be required to translate most, if not all, works from Sanskrit in several languages would be stupendous. In comparison, the cultivation of Sanskrit should prove much easier. Secondly, the authenticity of the translations, their ability to express the entire import of the original without distortion, cannot be guaranteed. In fact, there are some branches of Sanskrit learning, like Neo-logic (Navya-Nyaya) which cannot be adequately translated at all. There will thus always be the necessity to go back to the original sources for inspiration. This explains why there have been so many and so varied expositions and interpretations of the great scriptures by our Acharyas, and yet who can say that we have exhausted and finally expressed all that they could mean for us?

50. Can the Pathasalas be preserved, and, if so, in what form ? Some of the witnesses, while convinced of the intrinsic merits of the traditional learning, expressed grave doubts about its viability in the present-day context. The question must be faced squarely. The Pathasalas have been steadily deteriorating and decaying for the past century or two, and this deterioration has been distressingly rapid in the last few decades. This fact is so evident on all sides that we need not think of questioning it. A consideration of the causes which led to this sad situation should prove of value as showing the way to remedy it. Year after year, fewer and fewer students are going to Pathasalas. The number of Pathasalas (*e.g.* nearly 1,400 in Uttar Pradesh) and the official figures of students studying therein should not mislead us. Many, if not most, of the students of the Pathasalas in Uttar Pradesh and some parts of North India are what may be called "seasonal" students; they attend the Pathasalas only for a few months or weeks in the year when they can spare the time, after sowing and harvesting. Many of these, again, are school or college students, who enrol themselves in Pathasalas for availing themselves of the small stipends or free accommodation. The number of genuine Pathasala students, if all these abstractions are made, will be just a fraction of that shown in official registers. Even in a centre like Navadwip in West Bengal, which was once famous for its teaching of Navya-Nyaya and where for the last six years an upgraded traditional Tol was being maintained by the State, we found to our regret that the number of students in this subject today was not more than two or three. In the Pathasala established at Kaladi, the birth-place of Adi Sankara, there was just one student, as the Sankaracharya of Sringeri told us ruefully. And this in spite of the offer of stipend of Rs. 60 per month plus free lodging. It is well known that sons of Pandits, with rare exceptions, no longer go to the Pathasalas; they are generally sent to English schools and colleges, and eventually find lucrative employment. The Pathasalas are thus deprived of students of the right type and in sufficient numbers.

51. More deplorable than the falling numbers is the poor quality of students that are attracted to the Pathasalas; only those who, for economic or other reasons, cannot go in

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schools or colleges, join the Pathasalas. There is almost everywhere a lack of good and earnest students, most of them coming for the sake of the stipends or other advantages. Good and earnest teachers are also rare, and becoming still rarer. It is not that inducement of stipends and other facilities (free food, accommodation, etc.) are not offered in sufficient measure. It has been our painful experience that in quite a large number of institutions (both in the South and in the Eastern and the Northern States), such facilities remain unutilised. Added to this, there is the depressing sense of frustration and inferiority noticeable equally among the students and the teachers in the Pathasalas.

52. Our witnesses have been unanimous in pointing out to the one single factor which, more than any other, has engendered this state of affairs. There is no attractive future for those students who graduate from the Pathasalas. With tremendous good luck, a Sastri or an Acharya or a Tirtha or a Siromani may get employed in a Pathasala on a precarious and pitiful salary which is hardly sufficient to provide him the barest necessities of life. Apart from the profession of teaching and some other related avocations, all other avenues of employment or income are not for him.

53. The main cause of such catastrophic turn in the fortunes of Sanskrit learning is the wrong and unbalanced policy of education pursued by the State since the adoption of Macaulay's Minute (1835). This resulted in neglect and decay of the indigenous traditional mode of learning. While the adoption of Western Education through the medium of English brought us into contact with the thought of modern Europe and helped us to make some advance in science and technology, it at once estranged us from our cultural norms and spiritual values. Material gain and social well-being came to be appraised as the only values of life. However, this is no reason why without detriment to the pursuit of scientific and technical education, the State should not provide for purely cultural values. It is incumbent on the State to give the right direction to education, by making it cater for all the needs of man. With the establishment of the National Government, the time has, indeed, come for the re-adjustment of the one-sided educational system, which has so long prevailed, by rectifying the mistake which was committed in the last century and which is still being perpetuated. If a century ago, the State policy devised a system of preponderately Western education, and we adopted it by the logic of circumstances, it is imperatively necessary that the system should now be revised. There should now be a re-orientation of the State policy, which would assign an equal place of dignity and importance to the new and the old learning, on a firmer basis of national consciousness. The historical facts show that Sanskrit can today be restored to its rightful place as a contributing factor of general culture, only if it is made an integral part of the Indian educational scheme.

54. If this need to re-orientate our educational policy is accepted, it only remains to point out the concrete measures by means of which this can be realised. There must be a clear realisation that the Sanskrit learning is an abiding value *per se,* unaffected by the change of circumstances. Owing to the exigencies of modern life and the revised hierarchy of values, the demand for scientific and technical education would certainly be more pressing; and the people who can devote themselves whole-heartedly to the intensive acquisition of Sanskrit learning, particularly of the traditional type, must be few. But the benefits flowing from those who take to Sanskrit would, in some form or the other, reach the entire nation.

55. One direct result of this realisation will be that the Union and the State Governments will not grudge the small expenditure incurred on the maintenance of the Pathasalas and special Sanskrit education—small in proportion to what they spend on other educational schemes. This Commission is even led to think that if all the endowments earmarked for Sanskrit Pathasalas were fully and properly utilised, if the commitments of the Princely States, Zamindars and other former Patrons in regard to the maintenance of the Sanskrit Institutions were honoured in full, and if the temple and other charitable funds were not diverted to other channels, Sanskrit education of the traditional type would pay its own way. We also saw that there was an appreciable support for this type of Sanskrit learning among the public, and

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many well-to-do and educated persons were rendering active help to this cause. We may, therefore, legitimately hope that donations and endowments will continue to flow for this purpose in the future too. Indeed, we see no conceivable reason why the Pathasala system should not survive. It has amply demonstrated its vitality by continuing to maintain the traditional learning under the most adverse circumstances. And if properly reorganised and directed, it may possibly begin a new phase in its career, in some respects even more fruitful than in the past.

56. With regard to the reorganisation of the Pathasalas, our recommendations fall broadly under two heads : (i) those that are concerned with the academic issues; and (ii) those which relate to the administrative and financial aspects.

57. Our first recommendation is that the Pathasala education should be given a status equal to the Secondary School and University education. There are already in existence several schools with scientific and vocational bias. There are also B.Sc. courses in the University, meant exclusively for Engineering, Mining and Metallurgy, and various other technological subjects. A nation needs not only Scientists, Engineers and Technicians, but also a considerable body of men educated in Classics and the Humanities. The value of Sanskrit education as a great liberalising force has been already dealt with in Chapter IV. There is the necessity and the reason for maintaining Sanskrit learning as a distinct branch of education. The Pathasalas should, therefore, be reorganised as specialised Sanskrit Schools and Sanskrit Colleges, and these may well exist side by side with the present Secondary Schools and Colleges.

58. In accordance with this recommendation, the duration and courses of study throughout the different stages of the Pathasala education should be brought on a par with the corresponding Secondary School and College stages. There should be a total of 11 years of pre-University study divided into three stages : (i) Five years for Primary Education (which should be common to all students, whether in Sanskrit schools or in normal Secondary Schools); (ii) three years for Prathama; and (iii) three years for Madhyama, leading to the Entrance Examination, which should be held together with and as a part of the Secondary School Certificate Examination. There should then be five years of Higher Sanskrit study of the University standard, divided into two stages : (i) a three years' course leading to the graduate's degree, e.g. Sastri (U. P. and Punjab) and Preliminary (Madras); and (ii) two years of post-graduate study (leading to the degree of Acharya or Siromani).[1] A post-Acharya Research Degree, such as VidyaVacaspati (corresponding to the Doctorate of the modern Universities) may also be instituted.

59. The Commission considers it very desirable that a uniform nomenclature is adopted throughout India to denote the different stages in the Pathasala Education, e.g., Prathama (Lower Secondary), Madhyama (Higher Secondary), Sastri (B.A.) and Acharya (M.A.), and that the duration of study at the various stages is also made uniform. The adoption of uniform duration and courses of study will greatly help in standardising the almost bewildering styles and titles of Pathasala examinations that are now current in the various States. This will also obviate the hardships at present caused to Pandits by the absence of rules regarding equivalence of titles among the different States. Further, such uniformity will facilitate the interchange of students and teachers throughout the country. All these measures for uniformity—in duration, courses and titles—will help in establishing a common standard in the Pathasala education in India.

60 With regard to the content of the courses of study at these different stages of Sanskrit Education of the Pathasala type, the Commission can only indicate the general lines on which they should be formulated. As the Prathama and the Madhyama stages of the Pathasalas would correspond respectively to the Lower and the Higher Secondary stages in normal Schools and would be reorganised on that basis, the subjects of study and their standard in both places should also correspond, with this difference that in the Sanskrit Schools a special and intensive study of Sanskrit would be made.

61. The common subjects should be Mother-tongue and/or Hindi, General

1. The Commission found that there were no post-graduate courses of the traditional type in Panjab and West Bengal.

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English, Social Studies (which should specially include Ancient Indian History and Culture) and General Science (including Mathematics). Out of the thirty-five periods available in a week, about sixteen periods should be assigned to Sanskrit, and the remaining to the other subjects. The question papers in the common subjects at the end of the Madhyama stage should be the same as at the Matriculation or S. S. L. C. Examinations. In fact, as indicated above, there should be one common final examination for both types of schools. It is important that there should not be any difference in or lowering of the standard; otherwise, the students studying in the Sanskrit Schools would suffer from a sense of inferiority.

62. After successfully completing the Sanskrit School Course, Students should be able either to join the Special Sanskrit Colleges (Higher Pathasalas), where the various Sastras could be studied intensively up to a high degree, or to proceed to General Collegiate Education. A few may also seek employment in suitable walks of life. But it is mainly as feeder institutions to Sanskrit Colleges that Pathasalas are to be reorganised and maintained. In the graduate and post-graduate stages of the Sanskrit College Course, a student should be able to study two or more Sastraic subjects thoroughly, along with English. Any periods assigned to the study of the mother-tongue at these stages would, in our opinion, be a needless burden. While teaching the various Sastras in the Sanskrit Colleges, attention should be specifically paid to acquainting the students with the modern trends and developments in these branches of knowledge. A more detailed consideration of the methods of teaching in the Pathasalas is taken up in the next Chapter.

63. The wisdom and propriety of reorganising the Pathasalas by the introduction of modern subjects in their curricula may be questioned. There is some truth in the statement that if you modernise the Pandit. he disappears. He would hardly be distinguishable from a mediocre M.A. If, on the other hand, we segregated the Pandit, and thus deprived him of the benefits of modern knowledge and modern methods, we would be perpetrating and intensifying the very deficiencies of which he was accused. He is at first denied the means of becoming well-informed, progressive and critical, and then is accused of being ignorant, stagnant, and dogmatic. Such accusation could be laid at his door only if sincere and sustained efforts had been made to improve the state of Pandit learning, and the same had failed. This has not been done.

64. Between the two horns of the dilemma— the alternative of completely modernising the Pandit with his consequent disappearance, and the alternative of leaving him high and dry and thereby bringing about the segregation and stagnation of a very intellectual section of the nation—there is a middle course. It will be seen that the above alternatives are extreme, and express only half truths. We should modernise the Pandit, but not to the extent that his individuality and unique characteristics would be destroyed. Future experience may prove us wrong, and the experiment may not achieve the result that is hoped for. Let us, however, keep an open mind on this question, and have the humility to accept that it is an experiment in education well worth undertaking.

65. Realising the need for improving the Pathasalas and their teaching, in recent years, attempts have been made in several States (Uttar Pradesh, Bihar, Madras, Andhra, and Kerala) to evolve a new type of Sanskrit Pathasalas known as the Reorganised Pathasalas or Adarsa Pathasalas or Sanskrit or Oriental High Schools and Colleges. The reorganisation of the Pathasalas is attempted mainly in the following directions :

(1) inclusion in the curriculum of some modern subjects like Arithmetic, History and Geography, and even English, which are to be studied compulsorily;

(2) introduction of graded courses of study;

(3) proper test and classification of students at the time of admission;

(4) fixation of time-limit for the completion of courses;

(5) preventing exclusive specialisation;

(6) a general reorientation of the system as a whole with a view to improving the economic prospects of the students passing out of the

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Pathasalas, by making them suited for more avenues of employment; and

(7) subjecting the management of the Pathasalas to a more effective official inspection and control.

66. The experiment is comparatively recent. It is too early to pronounce any judgment on its success or failure. The reorganised Pathasalas and Sanskrit Colleges cannot be said to have been given a sufficiently long and fair trial. Even the first finished products of these reorganised institutions have yet to emerge. However, what the Commission was able to see and know of the working of this new type of Pathasalas was not very encouraging. In most of the Pathasalas (as in Uttar Pradesh) there was no adequate provision for the teaching of the newly introduced modern subjects. Even where such provision was made in Uttar Pradesh, we found that in practice only Hindi and no other subjects were taught; and this certainly did not amount too much.

67. The real reason for this by-passing of the essential provisions of the reorganisation is that most Pathasalas cannot afford to employ qualified teachers in the modern subjects, as they cost more in salary and other emoluments. They cannot even afford to pay the one or two Pandits whom they employ on a mere pittance. As a result, the managements of the Pathasalas resort to various devious ways in evading the requirements demanded of them. Several irregular practices are adopted in the matter of attendance and examinations. It has to be impressed on the Governments as well as on the managements of the Pathasalas that, if the introduction of the modern subjects is considered desirable by them, adequate funds and other facilities should be made available for that purpose, and the system should be worked in a proper manner.

68. In the course of its tours, the Commission noticed that the system of the inspection of these reorganised Pathasalas had several gaps. In a State like Uttar Pradesh, where the number of such Pathasalas was very large, the personnel of the Government Inspectorate was not adequate in number. As a result, many Pathasalas could not be inspected at all for years. In some States like Punjab, there was no provision for the inspection of the Pathasalas. The Commission thinks that each Pathasala should be inspected at least once every year, and that, at the time of the inspection, special attention should be paid to whether the necessary provisions of the reorganisation have been properly carried out by that Pathasala.

69. *Apropos* of the modernisation of the Pathasalas, a few witnesses stated that the attitude and outlook of the Sanskrit Pandits, who worked as teachers in these Pathasalas, must change fundamentally; unless this happened, it was futile to try to introduce modern methods of teaching and techniques of research. Modernisation of the minds of the Sanskrit Pandits was a necessary prerequisite for the modernisation of the institutions which they controlled. This is clearly arguing in a circle. Introduction of modern methods of teaching and research, it is suggested, is not possible without a prior modernisation of the minds of the Pandits. But this modernisation of the minds of the Pandits cannot, obviously, occur through chance; it can happen through the very introduction of modern methods of teaching and research. The circle is to be broken by those who are trained in the modern methods entering the Pathasalas as teachers and co-operating with the Pandits. This is essentially a venture in co-operation. One can never say that the Pandits are inferior in intellectual keenness or critical acumen. If proper facilities are given and the study itself is raised to its proper prestige, there is no reason why they should not acquire new knowledge and a spirit of research.

70. Many witnesses—specially Pandits—gave frank expression to the fear that the quality and depth of Pandit scholarship, thinner as it already was as compared to what it once had been, might still further suffer through the introduction of modern subjects in the Pathasalas. They accepted this introduction of modern subjects as an emergency measure (*Apad-dharma*), as the lesser of the two evils—namely, gradual extinction through isolation and unemployment on the one hand, and continuance with a lower standard of scholarship but with better opportunities for employment on the other. It must, however, be clearly realised that the introduction of the modern subjects in the

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curriculum of the Pathasalas is intended essentially for the broadening of the outlook of the students and for liberalising their minds. That it would also help, to a certain extent, in improving their chances for employment must be regarded as merely incidental. The reorganised institutions of Sanskrit study must aim primarily at producing a new type of Sanskrit Pandit and not merely Sanskrit-knowing clerks. The Sanskrit Pandit should be made acquainted with the cultural progress of the world, so that he might think on new lines and create new things. While keeping up the continuity of the old tradition, the reorganised courses need no longer be preponderately scholastic, nor divorced from reality.

71. It may be that the introduction of the modern subjects might result in lowering the standard of Pandit scholarship to some extent, but it is not as if there are no means of remedying this. Firstly, the subjects introduced should not preponderate over the purely Sanskrit content of the course, nor should they be divorced from and be irrelevant to the subjects studied in the Sanskrit part. Secondly, the instruction in the Pathasalas should be organised on more regular and systematic lines. In the course of its tours, the Commission observed that, in some parts of the country, the Pathasala student was not being given full and systematic instruction as is now envisaged. He was working irregularly, and never for more than two or three hours a day. He was not being made to go through a regular school course of 11 years (5 years of primary course and 6 years of Sanskrit School course) and college course of 5 years. If this was done, even after the introduction of courses in the modern subjects, a Pathasala student would get sufficient time to devote to a deep and intensive study of the Sanskrit Sastras. With the attraction to the Pathasala of the right type of students and the employment in it of well-trained Pandits as teachers, and with a well-organised course of teaching, involving a fixed number of periods every day and a fixed number of working days in a year (as in other Schools and Colleges), the Pathasala system should improve quite perceptibly within a short time. The reorganisation of the Pathasalas must be taken in hand in a systematic manner with adequate resources and specially trained personnel. Half-hearted and haphazard attempts would only bring discredit to the Pathasalas.

72. It is not suggested that any and every Pathasala should be reorganised and converted into a Sanskrit High School or a Sanskrit College. By the very nature of things, this is neither possible nor desirable. It must be always realised that the number of students going in for this specialised type of Sanskrit education would be much smaller than that of students taking up other courses in Colleges of Arts, Science and Technology. But for the few that go in for such specialised Sanskrit course, full and adequate provision must be made either by the States or by Private Bodies. Several Pathasalas in one place may be induced to merge or to pool their resources. They could employ common teachers for different subjects in an organised scheme of Inter-School and Inter-Collegiate classes.

73. There is also another experiment which may be tried in this connection. Several witnesses expressed the view that the reorganised Sanskrit School course should be introduced as part of the General High School education. Shri M. Patanjali Sastri, Ex-Chief Justice of India, was firmly of opinion that, today, Sanskrit education could not go on as a separate isolated activity, but should and must flourish only as part and parcel of the general scheme of education. The Commission, therefore, recommends that, wherever feasible, Sanskrit Wings should be added to the existing Secondary Schools.[1] All the courses of the reorganised Sanskrit Schools should be conducted through these Sanskrit Wings. The student of the Sanskrit Wing can very conveniently read the common subjects together with the other students in the General Wing of the Secondary School.[2] Only the instruction in special Sanskrit will be given to him separately. This will not only mean considerable saving of expenses on personnel and equipment, but, what is more important, it will break the segregation of Sanskrit Education.

1. The Commission was told that some such thing had already been done in Tirupati.
2. The details of how this can be done will have to be worked out.

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74. As one can easily see, such segregation often creates a bad psychological effect. Education under the same roof and in the same institution as other students will help to remove from the mind of the student of special Sanskrit all trace of the inferiority complex, from which he would suffer if he were a student of a Pathasala. Moreover, several other advantages of the General Secondary School will accrue to the students of the Sanskrit Wing. Compared to the number of students in a Secondary School, that in a Pathasala—whether reorganised or of the old type—is necessarily smaller. Naturally, in the Pathasala, there are fewer opportunities for real corporate life. Similarly, a Pathasala provides for few—if at all any—extra-mural activities like sports, debates, dramatics and excursions. If a Sanskrit Wing works as part of a General Secondary School, the students of special Sanskrit in the Sanskrit Wing will be *ipso facto* entitled to participate in the corporate life and the extra-mural activities of that Secondary School. In larger classes of the Secondary School, a clever student of special Sanskrit will have enough competition, which is so very necessary for his progress, but which he would not have in the limited sphere of a Pathasala. It is usually seen that free tuition, free boarding and free accommodation, which are usually offered by the Pathasalas, instead of being the assets of these institutions, often prove disadvantageous to them. For, many students join the Pathasalas for enjoying these facilities rather than from any genuine liking for Sanskrit Studies.[1] The general level of the Pathasala students is, therefore, not very high. From all these points of view, it would appear that Special Sanskrit Courses could be better and more usefully organised in the Sanskrit Wings of the General Secondary Schools than in separately conducted Pathasalas. The Commission, therefore, feels that this experiment is well worth trying. Care should, however, be taken to see that the Sanskrit Wings do not ultimately vanish into the Secondary Schools.

75. Our recommendation regarding the reorganisation of the Pathasalas implies a three-tier system. Firstly there will be the reorganised Sanskrit High Schools comprising the Prathama and Madhyama stages of the Pathasala Education. Necessarily, these will form the base of the pyramid, and the number of such institutions will have to be large—large, that is to say, in comparison to that of the Sanskrit Colleges. Conditions vary widely from State to State, and the number of Sanskrit Schools in a State will depend on local conditions of demand and public support and the resources of the State. These Schools will lead to Sanskrit Colleges. Besides the existing Colleges, in live centres of Sanskrit learning with established tradition, some of the existing Pathasalas may be strengthened and upgraded as Sanskrit Colleges, providing instruction in the Sastras leading to the graduate and post-graduate degrees. At the top of this system, and completing it as it were, there should be a Sanskrit University which would affiliate all the Sanskrit Schools and Colleges in the area.

76. The Sanskrit University should also serve as a Central Institution of Higher Sanskrit Learning and Research, with provision for a number of professorial chairs for the different Sastras. Each Department of the University should further have Readers or Lecturers attached to it, the cadre being determined by the requirements and the resources available.[1] Adequate provision should be made for Library and Publications. As an affiliating University, the Sanskrit University should also function as an examining and supervising body. It should award Degrees and Diplomas on the result of examinations, and enforce and maintain the proper academic standard in the Schools, Colleges and other Institutions affiliated to it.[2]

77. One of the specific terms of reference of this Commission is : "to examine the traditional system of Sanskrit Education in order to find out what features from it could be usefully incorporated into the modern system". The Commission, therefore, undertook a thorough investigation of the Pathasala system as it now obtains in the different parts of the country, and has made concrete suggestions both in this and the

1. Several witnesses suggested that the poor quality and indifferent attendance of the Pathasala student were due to free education, and that, therefore, fees should be charged. In U.P., some Sanskrit schools actually charge fees, and they get better students.

1. The question of scales of pay and parity for Sanskrit Teachers of different categories is discussed in Chapter XI.

2. The question of Sanskrit University is further dealt with in Chapter IX.

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succeeding Chapter regarding those features of the traditional system which could be taken into the University, and *vice versa*. The Commission believes that a judicious incorporation of the features of one system in the other, in the manner suggested by us, could strengthen and vitalise both of them.

78. An important question which posed itself before us was whether the two systems could not be still more intimately related by integrating them into one single system of Sanskrit Education and Higher Studies, instead of their being retained as two parallel systems as at present.

79. Integration implies that the integrated entities so fuse together that they lose their separate identity after the integration, to which both of them contribute some features not found in each one of them taken separately. The contribution need not necessarily be on a fifty-fifty basis. In the present context, we may conceive of three possible ways of integration :

(1) The modern University Sanskrit Education may be taken as the basic foundation, and the characteristic features of the Pathasalas can be engrafted on it. In this case, the Pathasalas will be discontinued and will cease to exist, while the University System will continue to function with the added aspects of the Pathasalas;

(2) The second way is to take the Pathasala System as the principal basis and to strengthen it by the incorporation into it of the characteristic features of the University System;

(3) The third alternative will be the creation or emergence of a new System, a synthesis to which both the University and the Pathasala will contribute equally and in which both of them will merge completely.

80. Integration in the sense of a new synthesis emerging out of the two systems and superseding them both is not contemplated, and may, therefore, be left out of consideration. The second alternative is also not seriously thought of. Although the Commission itself has recommended the incorporation of the modern methods of historical, comparative and critical approach in the higher stages of the Pathasalas, it is certainly not intended that the University Sanskrit Education should be discontinued and be merged in the Pathasalas. We are thus left with only the first alternative.

81. There is nothing inherently incompatible or improbable in the University System acquiring a new dimension of Sanskrit Scholarship, wherein the depth and intensity of the Pathasalas learning is fruitfully combined with its own modern methods of historical and critical approach. In the present state of its organisation, however, this may be difficult to achieve from the point of view of the average University student or teacher.[1] It is nevertheless conceivable that, in the not too distant future, owing largely to the adoption of the Pathasalas method of intensive, line-by-line study of the texts and their analytic understanding, the Pandit and the Professor may become identical. We should even hope for this to happen. In this connection, a reference may be made to the view expressed by some witnesses—among them Dr. A. Lakshmanaswami Mudaliar—that integration and harmonisation of the two systems of Sanskrit Education should be first attempted at the higher level. That is to say, after an M.A. in Sanskrit has successfully completed his study, he should go through an intensive course of the Pathasala type and *vice versa*. Attempts at integration at a lower level carry the danger of hybridisation.[2] At any rate, it must be admitted quite explicitly that, in its present state, the Sanskrit Learning in the Universities is not and cannot be a substitute for the Pathasala type of learning.

82. The two systems of Sanskrit Learning, each with its own antecedents and background, must approximate to each other more closely before they can be integrated. In the University Departments of Sanskrit, and elsewhere in the Indological and other similar Institutions, the Pandits must be intimately, extensively and continuously associated with

1. It may be pointed out, in this connection, that in the reorganised Three-year Degree and M.A. courses, the Madras University has introduced a parallel course in Sastras which would be open to students who came through Sanskrit High Schools and Colleges. A similar move is understood to have been made in Allahabad University also. These are indications of the general desire eventually to bring about integration.

2. It often happens that the new type which emerges out of the bringing together of two different types, instead of embodying in itself the merits of both, displays prominently the superficial features or defects of both.

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the University men in their work, for a sufficiently long time.[1] Only then can the University Sanskrit hope to acquire the new dimension of Pandit Scholarship. To discontinue, prematurely, the Pathasalas, which are our principal source for the continued production of Pandits, would be unwise in the extreme; it could be likened to the act of a person who blew out a burning torch before he had lighted his own lamp from it. The integration of the Pathasala System with the University System can itself be achieved only with the continued co-operation of Pandit Scholarship which derives its sustenance from the Pathasalas. When this distant but hoped-for integration would take place is more than what we can hazard to predict at the moment. Meanwhile, it is only proper that the Pathasalas should be preserved and strengthened, for it is through them alone that the desired integration could be achieved. There is perfect justification for the continued existence of the two systems of Sanskrit Education side by side, for some time to come, with a view to mutual co-operation.

3. Sanskrit as a Complement to Higher Studies in Other Subjects

(a) Sanskrit as a Complement to the Study of Indian Languages

83. In a large number of Universities in Europe and America, there are special Chairs for Sanskrit. Where there are no such Chairs, teaching of the Sanskrit language has been generally made a part of the higher courses in Greek and Latin, and sometimes of the courses in Comparative and Historical Grammar of Indo-European. The intellectual and cultural value of Sanskrit and the great help it affords in the study of Linguistics as well as the European Classical Languages have been recognised in this way. In India, apart from the study of Sanskrit by itself, it is always necessary that those who are studying Modern Indian Languages as their special subjects should have at the B.A. (Honours) as also at the M.A. stage a Paper in Sanskrit.[1] So also in the course for Greek and Latin for the B.A. (Honours) and M.A. Examinations, which we have in some of the Indian Universities, some provision should be made for Sanskrit. As part of the course in Linguistics, a Paper in Sanskrit would be most desirable. The connection between Sanskrit on the one hand and the modern European languages, like English, French, German, Italian and Russian, on the other, is genetically close, and though it may not be a feasible proposition to include some Sanskrit in the courses for the above languages, an acquaintance with Sanskrit is bound to prove helpful to students taking up these courses.

(b) Sanskrit and Other Subjects

84. Most of the Professors who were engaged in the study and teaching of Indian History and Archaeology and Indian Philosophy were agreed that a fair knowledge of Sanskrit should be regarded as a prerequisite for students desiring to prosecute higher studies in these subjects at the University.[2] It was the view of a number of Professors of English that, in the study of English literature and literary criticism, a reading of selections in Sanskrit Literature and Literary Criticism (in English) would enable students to grasp the subject much better on a comparative basis. In any case, the Commission is of opinion that a knowledge of Sanskrit is to be always insisted upon for those who wish to study Indian Philosophy and Ancient Indian History and Culture including Archaeology, Architecture, Art, etc. For students of English and other modern literatures, a knowledge of

1. It is gratifying to note that several University and Research Institutions have already taken the necessary steps in this direction.

1. This Commission found that, in some Universities in Bengal, Uttar Pradesh and Panjab, Sanskrit had already been introduced as a part of one of the Papers in Modern Indian Languages at the B. A. and the M. A. stages. We were, however, told that this provision was not serving the desired purpose, either because the Sanskrit part was optional or because the marks assigned to the Sanskrit part were such that students could conveniently omit that part. In Lucknow University, a little Sanskrit is made obligatory to all students of the Humanities.

2. Already, in many Universities, the study of some Sanskrit text is prescribed in the Indian Philosophy course. It may be further mentioned that Sanskrit is included among the prescribed qualifications for recruitment to the Department of Archaeology.

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Sanskrit should always be encouraged; and if there is a Paper in Comparative Literature, the reading of suitable Sanskrit texts in English translation should also be prescribed. Similarly, in different subjects like Medicine, Astronomy, Mathematics, etc., the University courses should provide, as part of the history of the respective subjects, for the study of the contributions of India to these sciences, as embodied in old Sanskrit texts.

(c) Study of Sanskrit Culture in the School and in the College.

85. There should be provision made for the teaching to all students of the general outlines of the culture enshrined in Sanskrit. A series of graded books should be written for both High School students and Under-graduate College students, giving the basic facts about, among other things, Sanskrit Literature, Indian Philosophy and Religion, and Art and Architecture. These books, written in the various modern Indian languages as well as in English, should be prescribed as part of a general course in literature or history (both of which are generally compulsory subjects in the School stage). In the College stage, there might be half a Paper of 50 marks in Indian Culture, introduced as an additional subject in the Intermediate and the B.A. Courses.[1] This would ensure for all students, including those who are outside of the Sanskrit orbit and, as such, do not take Sanskrit as a Classical Language, some opportunity to know in a general way what India with her Sanskrit scholarship really stands for.

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1. The Lucknow University, we understand, has provided for a course in General Humanities for all students.

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CHAPTER VI

TEACHING OF SANSKRIT

(i) Introduction

1. There is a wide-spread impression—and many witnesses confirmed that impression—that Sanskrit is a very difficult language to acquire, and a vast amount of effort is required to master it sufficiently well to read advanced texts by oneself. A language that is not in common use is, indeed, somewhat difficult to learn. But it is needlessly made more difficult because of wrong and unsuitable methods of teaching it. On the basis of the evidence tendered before us by a number of experts, some of whom were teachers of long standing and some who had evolved special methods of teaching the language, and on the basis of our own observation of the teaching in the Pathasalas, Schools and Universities, we think that there is considerable scope for rationalisation in this regard. Such rationalisation would result in increasing the interest in learning Sanskrit and in improving the standard of Sanskrit scholarship at various levels.

2. The question of method of teaching has to be considered in relation to the capacity of the student at different stages and the degree of proficiency aimed at. What is suitable for the senior student in the College or the University may be quite beyond the High School student; what is quite proper for the Pathasala at various stages may not suit the University student. The *Astadhyayi* of Panini is, indeed, a wonderfully precise and well-tried instrument for teaching the Sanskrit language. But to prescribe it, even in the attenuated form of the *Laghu-Siddhanta-Kaumudi* for a beginner is a sure way to create aversion in him for Sanskrit. It is necessary to evolve suitable methods for the different types of students. The aim must be to achieve optimum results, at each level, with relatively less effort. The great consideration is to sustain the interest of the student in such a way that he takes to Sanskrit with zest and enthusiasm and is spurred on to greater effort.

3. The principal question in respect of the teaching of Sanskrit concerns the relative merits of the two different systems of Sanskrit education, namely, one associated with modern Schools and Universities, and the other with traditional Pathasalas or Tols. Can their good points be combined, and, if so, how and in what measure? A correct answer to this question should have far-reaching consequences on the future of Sanskrit learning in the country. Each method, direct or indirect or some other, properly evolved and adjusted, has its legitimate use. At the higher levels, there is need for combining and mutually intensifying the traditional method of the Pathasalas and the modern critical and historical method in vogue in the Universities. We may classify the types of students as under :—

I. (a) The general student in the Secondary Schools who would be reading Sanskrit as a compulsory subject either independently or as part of a composite course in languages (vide our recommendations in Chapter V);

(b) The student at the Higher Secondary School stage who has offered Sanskrit as an optional subject.

II. The student at the University level.

III. The student in the Pathasala or the Tol (old type or reorganised):

(a) at the Prathama and Madhyama stages;

(b) at the Tirtha or Sastri and Acharya or Siromani Title stages.

4. As a large percentage of students would finish education with the school and would enter life or take to professional courses, it was necessary to see that the content of and grip over Sanskrit given to them at the school stage were sufficient to help them later, if they wanted to keep up or improve their Sanskrit privately. The teaching of Sanskrit at the school stage should also keep in view the fact that it would form the basis of the superstructure of the Collegiate study of Sanskrit.[1]

1. Quite a large number of teachers emphasised the point that there was a great hiatus between the standard of Sanskrit at present taught in Secondary Schools and that presupposed by the University courses in Sanskrit.

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5. Quite a number of pupils may opt for Sanskrit as one of their special subjects of study. It is on this class of students that University Sanskrit Education really depends. Correct and adequate steps must be taken to ensure a sound knowledge of Sanskrit for them. For, it is not only the Department of Sanskrit, but also the Departments of Ancient Indian History and Culture, of Philosophy, and of Modern Indian Languages which look to them as their prospective students.

(ii) The School

6. One of the questions to which the Commission devoted special attention in the course of its interviews and visits was that of teaching methods. The subject of Sanskrit teaching, however important, has not engaged the attention of authorities or scholars adequately, In only a few places, such as the Banaras Sanskrit College. the Andhra State, and the Annamalai and Punjab Universities, they have introduced short courses in Teachers' Training for Sanskrit Pandits. While, in the West, the question of teaching the Foreign and the Classical languages has exercised the minds of educationists, and serveral studies have been published on the methods to be followed in that connection, in India, Sanskrit scholars, despite their enthusiasm, have unfortunately not directed sufficient attention to this subject.

7. So far as we are aware, there are a few papers on the problems of language study in the schools in which the place of Sanskrit is also discussed; and, on a larger scale and in a more detailed manner, there are a few books which deal with the subject of teaching methods in Sanskrit : *A New Approach to Sanskrit* by Bokil and Parasnis,, who have also brought out graded text-books; *The Problem of Sanskrit Teaching* (*Samskrta-Anusilana-Viveka*) by G. S. Huparikar, which is in Sanskrit and English; and *Sanskrta-Siksa-Vidhi* (in Hindi) by Gaurisanker. Huparikar's work brings together all the material in the methodology adopted by the ancients in their exposition of the different Sastras of *Pada, Vakya, Pramana* and *Vedanta* which can be used to deduce pedagogical principles. He advocates a synthesis of traditional devices and the ideas which modern educationists of the West have put forth. A cursory view of ancient literature shows that works like the great *Bhasyas* imply the method of discourse. On the other hand, the literature that has grown in the form of *guru-sisya-samvada* shows the question-and-answer method and the more active participation by the pupil; *pari-prasna* was always insisted upon on the part of the pupil. That the Indian Teacher put forth all effort not only to explain well, but to see that the student grasped and entered into the subject and felt the glow of understanding is borne out by the following observation of the Chinese Pilgrim, Hiuen Ts'ang :

"These teachers explain the general meaning (to their disciples) and teach them the minutiae; they rouse them to activity, and skilfully win them to progress; they instruct the inert and sharpen the dull. When disciples intelligent and acute, are addicted to idle shirking, the teachers doggedly persevere repeating instruction until their training is finished."

8. The commentaries, particularly on the major Kavyas, really constitute the earlist and the best records of the method and scope of the general linguistic and literary education which the ancient Indian boy had at the early stage of his schooling. One finds here set forth the method of syntactically construing the passages, the meanings of the more difficult words, the grammar of the more difficult usages, and finally something of the rhetoric and literary appeal of the verse. In the explanation of these texts of the early school curricula, ancient teachers followed two methods which have been styled *dandanvaya* and *khandanvaya,* answering roughly to synthetic and analytical modes of construing a complete passage, which has a simple core to which adjectives and adverbs and subsidiary sentences hang. The latter method is also known more popularly as the *akanksa* method, in which the main verb is first taken hold of, and, by means of a series of questions, the subject, its attributes, the object, the adverbs and other parts of the passage are drawn out. Pandits in Tamilnad follow this method even now. This question-and-answer method certainly helps to make the student an active participant in the process of learning, instead of a mere passive listener.

9. Attention is generally turned to methods of teaching a language, not when that language is in a flourishing state, but only when it is in a new situation and its former adherents

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turn to some other language, or when fresh types of learners have to be taught. It is, therefore, only in the later ages and in the Muslim period, that we find some Sanskrit writers devoting attention to the question of evolving easy methods of teaching. A full search has not been made by scholars of manuscripts of works useful for an investigation of the subject of Sanskrit pedagogy, but a few telling examples have been noticed : The *Sloka-Yojanikopaya* of Raghurama; the *Anvayaprabodha* of Omkaradasa who deals with the *dandanvaya* and the *khandanvaya* methods; and a few commentaries on the standard mahakavyas written from the point of view of a beginner. Mention may be made in this connection also of the *Ukti-vyakti-prakarana* of Damodara Pandita (early 12th century), which uses a local language (Old Avadhi) for teaching Sanskrit, and the *Mugdhavabodha-Auktika* (written in 1394). which uses Old Gujarati for explaining Sanskrit grammar. At the end of the 16th and the beginning of the 17th century, Varadaraja wrote the interesting work called *Girvana-pada-manjari,* in which, surprisingly, he incorporates many of the modern ideas that we have in teaching : the direct method, questions and answers, and easy conversational style; proceeding from the known objects and the words and ideas of common activity; avoidance of difficult verbal forms; and use of participles.

10. When Sanskrit came to be first taught in modern English High Schools, the educationists were all naturally preparing the teaching materials on the basis of those obtaining in the West. The first books to come into the field and to gain wide use for starting Sanskrit teaching from the lower secondary stage onwards were : Iswar Chandra Vidyasagar's elementary grammar and graded readers of Sanskrit (1851 onwards) and R. G. Bhandarkar's Sanskrit Books I and II (1864-68). Bhandarkar followed the plan adopted in the West in teaching Greek and Latin, and gave graded exercises of grammar, vocabulary and translation. His books were later rendered from English into some modern Indian languages and came to be used very widely. On more or less the same model were written Kale's lower and higher grammars; and also the easier book. Apte's *Guide to Sanskrit Composition*. In course of time, it came to be felt that still easier introductions to Sanskrit could be prepared. Consequently, for use in lower classes, in many parts of India, easy Sanskrit Primers, adopting the plan of English and Vernacular text-books, were produced. These text-books started with the introduction of simple words, the learning of which was facilitated by corresponding pictures of the objects. Simple sentences were framed at the end of each lesson; short fables were added; but, side by side with these, use was also made of a simple book of grammar, giving mainly declensions and conjugations.

11. It is necessary, at this stage, to deal with memorisation. The concept of memory cannot be divorced from the concept of knowledge. Retention of ideas and their recollection and use, and even the process of thinking, are all bound up with memory. At the early stages, the learning of the alphabet, the picking up of Arithmetic—addition, substraction and multiplication—the spelling of words, all these are based on memorisation. Discontinuance of memorising only leads to weakening of the urge to gain knowledge among the young. At any rate, criticism of memorisation cannot be valid in respect of the early stages; it may be valid only in respect of mechanical cramming in the higher stages. In the case of Sanskrit, which is not spoken like the mother-tongue and which one does not hear falling on one's ears from all around, the parts of this speech have to be picked up from books or from special teaching. While in the case of the mother-tongue or other spoken languages, which one often hears, the child picks up the spoken forms first from the tongues of living speakers and goes later to a book only for a scientific grasp of its composition, in the case of Sanskrit, the child has to resort to the book or the teacher from the very beginning. In ancient India, whatever method was used, it was easier to learn Sanskrit because there was far more of a Sanskrit environment, at home and outside, and the opportunities for the child to get by the ear chunks, so to say, of actual spoken Sanskrit were amply available. The case of the present-day students of Sanskrit is more difficult; and hence the need for him to do a little more memorising than students of the other spoken tongues. Memorising has been the backbone of Sanskrit education, as much as of any other ancient system of education. The Vedic texts and the greater part of Sanskrit literature were handed down by oral tradition. Memorising was the practical way of

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making a branch of knowledge part and parcel of one's being, of making oneself one with that knowledge. Hence the learning, that was in written books, was considered less useful; *pustakastha vidya* was always derided, the *kanthagata vidya* was praised. At its best, the ancient system produced true walking encyclopaedias.

12. Even in modern times, educationists do advocate memorising at particular stages and for particular types of the material taught. We would, therefore, suggest that memorising should not be frowned at and that it should be judiciously employed at different stages, both earlier and later, and for particular types of the material taught. The paradigms of declension and conjugation of Sanskrit come under the category referred to above, and all that can be said in caution is that, when making the students get them by heart, he may also be, according to his age and receiving capacity, taught to grasp intelligently the principles behind those paradigms, so that he may develop enough initiative to apply them to other stems and roots and not shy at venturing forth into the developed forms of stems and roots not memorised by him. What ever simplification of language or grammar or teaching method a gifted educationist might evolve, there is no getting away from a certain quantum of memorising. This we want to emphasise, as, with a certain unreality, there goes on an indiscriminate decrying of memorising, which has adverse repercussions on the very growth of the intellect and learning habits of the modern child. Memorising in Sanskrit has its compensations. If the paradigms are dry, the *Subhasitas,* which one learns by heart in the early years, become his friend, philosopher and guide all through his life and equip him in his life and public activity with ready wit and wisdom. And if a Sanskritist cultivated memory for the verses of Valmiki and Kalidasa or for the rolling symphonies of Bana, they would prove a never-failing relaxation and delight to him.

13. Most of the modern ideas on the question of teaching of languages have been dealt with in the book *A New Approach to Sanskrit* already referred to : the new direct method, employment of the conversational style, proceeding from the known to the unknown, and the use of other aids like illustrations and visual charts, auditory supplementation through demonstrations, dialogues, scenic enactments, etc. The principle of taking the child from the known to the unknown does not consist merely in using familiar objects and ideas of daily activity at home and outside. It also includes the pressing into full use of the Sanskrit vocabulary which is already immanent in the mother-tounge and which has only to be identified afresh or pruned and polished where necessary for the child. The Commission would like to reiterate this, that, to the Indian child, Sanskrit is not a different language like English— it is flesh of the flesh and bone of the bone of the child's mother-tongue, and even as the child learns his or her mother-tongue, he or she is learning some Sanskrit.

14. However, the Sanskrit teacher must not concentrate on this only. For, knowing more words is not all in all. The syntactical connections are more important, and they cannot be taught except through inculcation of some grammar. Declensional and verbal forms should first be taught as fully fledged parts of speech rather than as stems, roots and terminations. Both in declensional and conjugational forms, simpler ones should be taken first. Instead of teaching pure grammar, which gives only bits of the speech in isolation, the whole live speech should be given to the student, and grammar taught as a complement to it. This policy of applied or incidental grammar should be pursued up to a stage when the student gets a sufficient quantum of the language and is in a position to discover for himself the similar and dissimilar forms, on the recognition of which his desire to know the underlying principles of these similarities and dissimilarities would naturally grow.

15. Whether they teach actual language or grammar, the Sanskrit teachers should bring to their work a real interest and enthusiasm, and harness all such modern aids as have come to be handled in the teaching of English and other languages. The introduction of newly designed exercises, including oral recitations and dialogues and competitions therein, preparation of charts and exhibits, etc., are devices, which would form both an education and a pastime, and should be employed along with the orthodox exercises in translation and composition. The extra-curricular activities should be made to supplement the

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class-work; it is a matter of common experience that, in dramatic productions and the rehearsals conducted therefor, students get a rare opportunity to handle spoken Sanskrit and to develop a taste and ability for speaking in Sanskrit.

16. Witnesses uniformly stressed the point that, at the present stage of Sanskrit studies, the foremost need was to bestow thought on the changes needed in the teaching methods adopted, so that learning Sanskrit, which has long been stigmatised as difficult, could be made easy and interesting. Both Pandits who taught in Pathasalas and Sanskrit Degree-holders who taught in Schools should, in the opinion of this Commission, undergo a pedagogic course in Sanskrit teaching. Such a course, the Commission recommends, should be organised as a full one year's course in a regular Training College. If due attention was paid to this question by recognising Sanskrit Teaching as a special subject of study and investigation, many new ideas would suggest themselves and experiments could be carried on in teaching methods, along the lines of modern researches.

17. On the question of medium of instruction, the Commission made extensive enquiries. The bulk of the opinion was that in the school stage, it was no longer advisable to continue to employ the English medium for teaching Sanskrit. The consensus was that the mother-tongue or the regional language should be used for this purpose. In fact, the young student would learn Sanskrit quicker and in an easier and more natural way if the mother-tongue was employed as the medium of instruction. It was, however, suggested by some witnesses—and the Commission also agrees with that suggestion—that, as part of the direct and conversational method to be employed, Sanskrit should also be used now and then.

(iii) Teaching of Sanskrit in Colleges

18. The modern collegiate study of Sanskrit has its chief characteristic in its historical and scientific approach. It is certainly not intended to provide for a soft course by by-passing the difficult Sastras, though, on account of the limited time available and the multiplicity of other subjects which a college student is expected to pursue, substantial provision for Sastraic study cannot naturally be made in colleges. There is a fairly widespread notion that a graduate or even a Master of Arts in Sanskrit has but a superficial acquaintance with the Sanskrit language and literature. This is not wholly true. Quite a number of Masters of Arts in Sanskrit can compare favourably with Siromanis, Sastris and Acharyas in their knowledge of Sanskrit. A specially gifted University student, who cultivates the Sastras for some years, should even prove the better scholar. It remains true, however, that the average University student is not able to acquire a mastery of the language or a deep knowledge of the Sastras. It is, indeed doubtful whether he would be able to read and understand any of the higher Sastraic texts by himself.

19. There are certain contributory causes for this state of affairs. Firstly, in modern schools and colleges, Sanskrit is not studied exclusively, but pursued along with a large number of other subjects. Secondly, the better type of student is not normally attracted to the study of the Humanities in general. Sanskrit and Philosophy are the worst sufferers in this respect. Thirdly, the grounding in Sanskrit which a student gets in the Secondary Schools is poor and shaky. A good super-structure cannot be raised on such rickety foundations. If our recommendations in connection with the teaching of Sanskrit in the Secondary Schools are accepted, the University standard will improve very considerably.

20. It is also necessary that the syllabus of studies in Sanskrit for the higher University degrees include Sastraic texts and not merely texts of general literature. M. A. courses in some Universities no doubt do comprise Sastraic texts, but the authorities should see to it that the intended end is achieved by providing for the adequate teaching of these texts by teachers qualified in Sastras. In the course of its tours, the Commission observed that, in some places, advanced Sastraic texts were included in the M. A. syllabus, but the Departments were not helped to provide for their proper teaching.

21. It is usually seen that, for securing a pass at the examination, a student relies upon notes and translations and keys and cribs. With a meagre knowledge of the text, but with the generous help of the notes, a candidate can secure high marks. Sanskrit is not

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taught through the medium of Sanskrit, but generally through English. The average student seldom attains fluency in speaking or writing Sanskrit, and naturally so, because the syllabus and the methods of teaching do not comprehend these among their aims. It is absolutely necessary that a student acquires some mastery of the language. It is legitimate to expect that a University Degree in Sanskrit should carry with it some ability to speak and write in that language. The increased use of Sanskrit as the medium of instruction in Sastra-subjects, as also extra-curricular organisation of Essay-Competitions, Speaking-Contests, Dramas, etc., would prove of great help in realising this objective.

22. One of the distinguishing features of Sanskrit teaching in modern colleges is the emphasis put on the critical appreciation of Sanskrit literature and its contribution. Obviously this kind of critical and historical study is not expected to be pursued at the sacrifice of the actual study of the texts themselves. However, there is the fact that the University Sanskrit education tends to give the student more *about* the subject or the text (its historical background, the different views of scholars regarding it, etc.) than the text itself, thus making his knowledge external and not direct and intense. The remedy obviously lies in fostering the intensive line-by-line study of the texts, literary and philosophical, to the greatest extent possible at various levels. The teaching of selected portions of basic texts in the Panditic way would give a new dimension to the Sanskrit teaching in the Universities. This is in effect the introduction of the traditional method of the Pathasalas in the Universities. It is quite possible that, with a keener understanding of the texts, combined with critical and historical outlook, the University student will in the long run prove superior to the mere Pandit in his own field.

23. In many Universities (such as Madras, Banaras, and Calcutta) intensive textual study is specially attended to in the Departments of Sanskrit. Philosophy and Ancient Indian Culture, and Pandits are employed on the staff of their Sanskrit Departments. This practice should be more generally adopted all over the country, and the scope of textual study widened. Thereby, the Pandits who are employed in the University Departments, on their part, will also gain in breadth of outlook and critical analysis. As the time at the disposal of the University student (even in the M. A. classes) is limited, promising students should be encouraged to specialise in a particular Sastra for a period of two or more years after their M. A. Facilities should also be provided, wherever possible, for students to offer a purely Sanskrit course of the Pathsala (Siromani, Sastri, Acharya, etc.) along with or after the B. A. and M. A. courses. The Commission found that, in some Sanskrit colleges, particularly in Banaras, Calcutta, Gujarat and Rajasthan, Sanskrit students of modern schools and colleges were also allowed to sit in the classes and listen to the lessons. In Calcutta, some contact has now been established between the University students and the Sanskrit College. Such a practice may be followed in other centres also. The aim should be to create such conditions as might gradually and naturally lead to an integration of the two systems of Sanskrit learning (the Pathasala and the University systems) which have been functioning on parallel lines. A well conceived and properly phased synthesis of these systems will result in stimulating the birth of a new Sanskrit scholarship—deep, critical and creative.

(iv) The Pathasala and the Traditional Method

24. The system current in the existing Pathasalas or Tols is not exactly the old traditional system. The old system was primarily of the *Gurukula* type, where students lived a corporate life with the Guru as the centre of the community. They lived with him, doing concentrated study for years and forming a particular school of thought. It was in such circles (*Caranas or Sakhas*) coming down from the Vedic times, each with an individual stamp of its own, that the Sastras were cultivated and an unbroken tradition was preserved. The broad current of the Pandit learning, however, slowly began to thin, owing to various historical causes; and in the beginning of the last century, except in very famous centres, it reached a dwindling point. The content of learning became reduced to a minimum, and Jayanarayana Tarkapancanana, in the beginning of the last century, lamented, in his preface to the *Sarva-Darsana-Samgraha*, that the Pandits of his time read only four books. It was only after

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their re-emergence under modern affiliations that the Pathasalas witnessed a fresh rehabilitation.

25. The Pathasalas now in vogue are rather loosely knit organisations without the intimate corporate life of *Gurukulas*. Although the number of pupils in them is not as large as in modern schools and colleges, the present Pathasalas are run more or less on the lines of the modern schools and colleges. The prescription of texts or syllabuses of studies and the institution of the examination system as the test of scholarship have been adopted almost universally. This has brought about a kind of uniformity and is helpful as a formal and recognised means of assessing the attainment of a standard of scholarship. There are, however, certain evils associated with the system of prescribed texts and particularly of examinations. It has led to the deterioration in the standard of Pandit scholarship. It is interesting to note that in Banaras such examinations were looked down upon when they were first introduced. This was also true of other centres of traditional learning. This deterioration in scholarship caused by the present examination system has to be remedied.

26. The Pathasala method of teaching essentially implies an intensive study of the Sastraic texts together with the commentaries. The texts are studied line by line, construing every sentence and every word in the sentence, squeezing out all its implications. Although the extent of study may not be impressive, the depth and thoroughness are remarkable. A Pandit, who devotes about 15 or 20 years to the study of a particular Sastra or a group of allied subjects, generally becomes a master of the subject. His knowledge is precise and ready; there is no fumbling or hesitancy about him. He does not need notes, not even the book, for expounding the text.

27. This attainment is based on a sustained training of memory. It relies rather heavily on the retentive and conservative functions of the mind. This is not to be despised or belittled, as is done in many quarters. For, in the last analysis, learning is based on memory. If the previously learnt facts were not retained, one would have to go over the same thing again and again. It is obvious that no progress would be possible, as the foundation would be slipping all the time. Easy recall of what has been learnt certainly facilitates further learning. It gives massive strength and a firm foundation. Too much reliance on memory might, however, hinder progress by its very massiveness and weight. It might destroy resilience of mind and initiative; the intellect might be so firmly moored to its anchorage that it would not enjoy any free movement; the intellectual horizon would become narrow and cramped. It is precisely here that modern methods can play a significant part.

28. We would like to suggest that the current method in the Pathasalas might be improved by broad-basing the studies in the following manner. Too narrow and too premature specialisation should be avoided. Although some specialisation might be attempted at the Madhyama and the Sastri stages, it should not be of an intensive nature. Greater emphasis should be placed on the student acquiring a very sound knowledge of the general literature and of the principles of several Sastras allied to the one chosen by him. In this respect, the courses of studies of the Panjab Sastri and the Madras Siromani Examinations are worthy of extended acceptance in other States. It is not uncommon to find Sastris and Acharyas possessing the knowledge not of the whole of the *Tattvacintamani* but of just a few tracts on topics in the *Anumanakhanda*. In Vyakarana and Nyaya, the Pathasala students generally concentrate upon acquiring the refinements of definitions (*Pariskara*). This may appear to yield quick results, but it is invariably at the cost of broad and sound knowledge of the Sastras. A graduate (Sastri or an equivalent degree-holder) should be well-grounded in several basic Sastras including Vyakarana, Sahitya and the Veda. The phenomenon of a Vedantin being weak in Nyaya and innocent of Sahitya or Vyakarana and suffering from other kinds of lopsidedness should be remedied. A student might specialise in one or more of the Sastras at a later stage, preferably at the Acharya level. The widening of the mental horizon and the power to generalise and suggest alternatives might well result from the broad-basing of the courses at the lower levels.

29. The Sastras have had a long and rich history. In all of them there are two periods of growth : the earlier formative age and the age of later developments. The *Pracina* and the *Navina* are accepted phases in the growth

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of each Sastra. But it is found that due attention is not paid always or in all places to the *Pracina* phase, and only some later texts, primers or *Vada-granthas* are studied. Thanks to research, hunt for manuscripts and publication of rare old works, many of the ancient master-pieces of the *Pracina* phase in Nyaya, Vedanta, Mimamsa etc., have come to light. Works, which expound distinct schools of thought and which have been for long mere hearsay to the Pandit, have today come to light. It is but proper that all this ancient literature should be brought into the curriculum, so that a more comprehensive idea of the scope and development of a Sastra could be given to the Pandit-student. Even when such earlier and standard works are available, certain parts of the country have been, owing to some traditionally handed down syllabus, neglecting important schools or texts: for example, the Paninian school of grammar is generally neglected in Bengal and generally in all East Indian regions. It is certainly disconcerting that, in the Sahitya course in Jammu and Kashmir, of all places, the *Dhvanyaloka* is not studied.

30. The Commission noticed that, in many parts of India, provision was not available in the Pathasalas for the special study of the Veda. Some selections from Vedic literature were found included in the general part of the Pathasala courses, in some regions but not everywhere. This sort of provision is wholly inadequate, in view of the fundamental importance of the Veda. The Commission thinks that, along with the different Sastras, such as Mimamsa, Vyakarana and Sahitya, which are offered for examination, the Veda also should be introduced as a special group in the Pathasalas. The syllabus of this Veda group should be such as would comprise portions not only of the four Vedas (with *bhasya*) but also of the ancillary Vedic texts. The Commission recommends that there should be compulsory provision for some study of the Veda in the general course of the Pathasalas. It further recommends that provision should be available in the Pathasalas for a special course in the Veda and its ancillaries.

31. The Commission also found an almost total neglect among traditional Pandits of the study of Buddist philosophical texts and to a certain extent of Jainism. For adequate understanding of such texts as the *Sloka-Varttika* of Kumarila of the *Tatparya-Tika* of Vachaspati Misra or the *Nyaya-Manjari* of Jayanta (to mention only some examples), a first-hand acquaintance of Buddhist logical and philosophical texts is necessary. The study of Buddhist and Jaina texts will not only be valuable in itself, but it will also help to throw light on the nature and development of the orthodox schools.

32. Some witnesses stated before us that at least a working knowledge of Navya Nyaya (the New Logic associated with Gangesa Upadhyaya and his followers) should be imparted to all students of higher Sanskrit learning. Navya Nyaya is a precise tool, and its value as an intellect-sharpener cannot be denied. Its formalism is likely to become deadening only if it is cultivated exclusively as an end in itself.[1] Apart from its general disciplinary value, Navya Nyaya is necessary for the understanding of some of the later developments in many Sastras. The dialectical phase of the Vedanta (represented by the *Citsukhi* and the *Advaita-Siddhi*, etc.) and the *Pariskara* mode of elaboration adopted in Vyakarana and even in Sahitya may be cited as examples.

33. Among the Sastras now provided for in most Sanskrit colleges, one finds that generally the six Darsanas, Vyakarana and Sahitya are taught. Among the orthodox developments, the Saiva Schools, including Pratyabhijna, Tantra and other forms of thought, which are neglected should also be taught, so that a student of the Sastras might have as far as possible a well-rounded view of the thought-ferment in ancient India.

34. We further suggest that in the graduate and post-graduate classes of the Sanskrit colleges an adequate knowledge of the developments in the West in corresponding disciplines should be imparted. For instance, a student of Darsana should have a fair knowledge of European Philosophy and Logic[2]. When the Pandit mind, which has remained

1. Students of symbolic logic in the West may find this Indian development quite stimulating. There are signs of some interest in the West regarding the subject; cf. Ingalls: *Materials for the Study of Navya Nyaya Logic* (Harvard Oriental Series).

2. He can have this from books written in English or in the regional languages. It may be hoped that, in course of time, books in Sanskrit itself will be available. A beginning has been made in the Government Sanskrit College, Banaras, to bring out Text-Books in Sanskrit on Psychology, History of European Philosophy, etc.

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insulated and dormant for centuries, is brought into contact with the stimulating thought of a living stream of ideas, it is bound to react and expand. It will acquire a new and broader perspective of things, and will be in a better position to assess the value of its own achievements. It is also to be hoped that when this historical and comparative study takes root in the Pathasalas, our Sastras may be reformulated and enriched. It might take a generation or two before any concrete result could be perceived in this direction, but the foundations should be laid right now.

35. We also wish to suggest some reform in the pedagogical method used in the Pathasalas. The general practice followed is that the teacher goes on expounding the texts, line after line, word by word. Little attempt is made to ascertain whether the students grasp the meaning and the implications of the passages expounded. In various Pathasalas which we visited, we put questions to the students in the different subjects and were quite disappointed at the answers given, or, as it was not unoften the case, at their inability to give any answer. We would suggest that, instead of the teacher himself reading the text, as is often done, the students should be asked to read; for, this would compel them to bestow greater attention on the subject. Secondly, as one of our witnesses, himself a Pandit, said, the subject-matter of the text should be first explained by the teacher briefly, and then the text should be read. Thirdly, the teacher should put frequent questions to the students in order to test whether they have really grasped the point and are following his exposition. The method of drawing out the student should replace that of keeping him a passive listener. There are several subjects, particularly where *prakriya* is taught, where the employment of the black board, charts and other visual aids will certainly help the student. All such modern methods should be fully utilised to make the teaching of the Sastras interesting and effective.

36. It is essential that Sanskrit is used as the medium of instruction in the Pathasalas. The Commission, however found that, in most Pathasalas, instruction was given through the medium of the mothertongue. It is to be recommended, in this connection, that Sanskrit should be normally used as the medium of instruction in the Pathasalas. If necessary, the mother-tongue may be used only in lower classes.

37. It should not be supposed that extra-curricular activities can be fruitfully adopted only in modern schools and colleges to support and augment the instruction given in the classes. In Pathasalas also, Sanskrit Associations, Debates, running of College Magazines, Dramas, and organising and taking part in Literary Festivals or Celebrations in honour of great Sanskrit writers, etc., can further the knowledge and sustain the enthusiasm of the students. In certain Sastras, it would be useful to enable the students to have contacts with appropriate activities related to their subjects. For instance, the students of Mimamsa might attend various rites, rituals and sacrifices or might have a practical course in performing these, so that their knowledge would not remain merely textual. In this connection, one eminent witness suggested that there was need to build up a proper Srauta-Museum as ritualism was fast disappearing and there was no other way of knowing the material and *milieu* of the Purva Mimamsa. In Yoga again, it might be most appropriate if students were taught *Pranayama* and *Asana*. In fact, if all the Pathasalas had provision for the teaching of Yogic exercises, it would not only be highly advantageous to the health and well-being of the students, but it would also give them a grounding in one of the basic and most characteristic aspects of Indian spiritual life.

38. A serious drawback of the line-by-line method of exposition is that students do not ever have a knowledge of the subject as a whole, or even of particular topics comprised therein. It is extremely doubtful whether they would be able to give an exposition of the subjects studied by them in their own words or in a different order. The wood is lost in the trees, or rather, in the branches and the leaves. We are even doubtful whether many Pandits, who are masters of the texts, would be able to give free expositions or lectures on the topics of their special field. Fewer still have cultivated the art of writing essays and dissertations. The Pandit does not use the pen; he uses his speech alone.

39. While it is quite essential that there should be an intensive, line-by-line, study of

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the Sastras, it is no less essential that their general import should be understood as a whole. It is true that, in some of the examinations (Siromani, Sastri, Acharya), there is a General Essay Paper where the students have to write one long continuous exposition in Sanskrit of a Sastraic topic. But we did not see, in any of the Pathasalas which we visited, any definite measures taken to equip the students for this. We would, therefore, suggest that the senior teachers and Pandits in the Pathasalas should adopt the practice followed in Colleges and Universities of delivering general lectures at the commencement or at the end of a new topic, expounding the general nature of the subject together with a historical and comparative account. Such lectures would illumine the texts to be studied and provide the guiding thread to follow the intricate details. The adoption of this practice would no doubt mean a new departure in the mode of instruction in the Pathasalas. It might also entail some extra labour for the Pandits, as they would have to prepare notes for the lectures. But the experiment deserves to be tried in the Pathasalas. What portion of the time available should be devoted to the analytical study of the texts and what portion to the general lectures is a matter of detail, and can be modified in the light of experience. In addition to such general lectures, periodic tests—oral and written—must be instituted. Students should be encouraged to write essays periodically and their work should be adjudged. For this purpose, the routine timetable of the Pathasalas should provide for regular period for composition work. Discussions and debates may be initiated in senior classes. Debates (*Sastrartha* or *Vakyartha*) were quite an established feature of traditional learning, and they should be revived and encouraged.

40. The written examination system at the end of a course of study, on the result of which degrees are awarded, has now been adopted by the Pathasalas almost universally. This is somewhat of an innovation in the traditional system. Most of the witnesses, who had intimate experience of the examination system, stated quite categorically that it resulted in considerable deterioration of Sastraic learning. The products of the modern Pathasalas cannot be compared with the old giants of traditional scholarship. Till four or five decades ago, deep scholarship of the Sastras, combined with ability to debate in the *Sabha* or concourse of Pandits, was common in most parts of the country. A few representatives, the remnants of the old order, are still to be found here and there as rare specimens.

41. This deterioration has occurred because, in the written examinations leading to the highest degrees of the traditional system, only small portions of texts are prescribed, and necessarily so. The candidates can pass, if they obtain the minimum pass marks (about 33 per cent),[1] and they very soon forget what little they had got up for the examination. The examination system has many loopholes, and the high marks obtained by a student cannot be always regarded as a sure indication of his mastery over the subject. To remedy this state of things, the Commission recommends that the higher examinations for the Pathasala-system should be in two equal parts, written and oral, 50 per cent of the total marks being set apart for the *viva voce* examination. The questions at the *viva voce* need not be confined to the prescribed texts, and may be enlarged into a regular *Sastrartha* in traditional style conducted by a large panel of Pandits and in an open assembly (*Sadas* or *Sabha*). It may be mentioned that for the higher Doctorate of the University of Paris, one has to face a public examination of this type.

42. We would, in this connection, commend the practice adopted by the Sanga Veda Vidyalaya of Banaras. This is a unique institution in some respects. Realising the defects of the examination system, it awards its own degrees on the result of *viva voce* tests and debates conducted by renowned scholars in various subjects in an open assembly.[2] Such tests are quite in the spirit of the old tradition, and bring out the best in the scholar.

43. In the South, as well as in some centres in the North, some private endowments, and till recently some of the States, organised such gatherings of Pandits. Now, owing to the changed circumstances, all this has been or is being discontinued. Some of the religious heads, particularly in the South, still hold such learned assemblies every year. This should

1. It was most distressing to know that in Mysore the minimum number of marks required for passing in a paper was as low as 25%.

2. The Sanga Veda Vidyalaya awards to the successful candidates annual grants of a sum of money for life. Other disputants are given prizes.

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become more popular. We, therefore, suggest the institution of Regional Associations (official and non-official bodies of Sanskrit scholars and patrons) which should organise from time to time such open debates in the various Sastras. Inducements of prize-money and presents should be offered to the participants who would be adjudged to be meritorious. Non-official bodies and patrons can play a great part in this regard. We are sure that a great impetus will be given to the traditional type of Sastraic scholarship by the revival and incorporation of the oral *Sastrartha* method in the Higher Sanskrit Examinations.

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Chapter VII

SANSKRIT RESEARCH

Introduction

1. Research implies, in essence, the critical and scientific inquiry and the seeking of all possible evidence that might throw light on the real meaning of a text, a fact, a concept, a school of thought, etc. It is not possible to believe that the great intellects and creative writers of old could have produced their expositions and dialectic and built up their systems without the exercise of their critical faculty or zest for original investigation. In its earliest phase, Sanskrit literature shows careful recording of authors, metres and subject-matter of hymns ; and compilations of various types of indices, which are now regarded as very useful instruments of research, have been produced. In later times, too, the great commentators evinced keen critical acumen while discussing controversial questions. Instances can be cited from Abhinavagupta, Jayaratha and Anandanubhava to show that they have searched for manuscripts, compared passages and dealt with interpolations, variants, etc. In fact, the idea of *pathabheda* and *praksepa* (readings and interpolations) is quite indigenous, and was known to Indian scholarship long before the Western Orientalist began to speak of it.

2. The phase called Research, by its very radical meaning, signifies the process of recovery. Applied to cultural heritage it is always an adjunct of a renascence in the course of a country's history, when it enters upon a new era of creative activity. Such an activity not only derives inspiration from the past, but also works in the atmosphere of a new quickening of life in the political and public affairs of the country. It was as a result of this continuous process of quickening of life which happened in different parts of India, whenever different dynasties gained a dominance there and ensured a regime of peace and prosperity, that art and letters flourished in different centres and contributed to the renewal of intellectual activity and enrichment of literature.

3. It was such a fresh quickening of the intellect of the Nation which occurred when it came into contact with the Modern West. It was not only as if Europe discovered Sanskrit for herself through Sir William Jones ; it was a discovery for India herself yet one more of those upsurges of India's own consciousness in which she was making a renewed search for her own soul, her moorings and her traditions. In the centuries preceding the advent of the Europeans on the Indian soil, the country had been passing through a comparatively long spell of alien rule which had, in some of its iconoclastic manifestations, given a rude shake-up to the cultural activities of the Nation. Sanskrit literature was developing the minutiae of highly specialised lines and moving along narrow lanes and grooves. The development in formal logic, refinements of definitions, etc., were only the expression of the mental slant itself in that direction which was taking place. The fundamentals and the formative ideologies were lost sight of ; ancient and basic texts had slipped away, and the later tracts had begun to loom large. Artificiality, exaggeration, excesses and aberrations had become normal features of thought and expression. The higher minds and the better creative talents had been steadily going over to the local languages. The rolling current of Sanskrit had gradually thinned into a trickle or become cut up into stagnant pools.

4. Except in some parts and centres of India where the tradition had been very strong, the lingering traditional Pathasalas and Pandit-teachers were confined to the teaching of a few minor texts. It was at this juncture that, as a by-product of the British contact and the British need to administer this country, the British savants 'discover' Sanskrit, and they and other European and American orientalists, and in their wake, the Indian scholars, started on their quest of Sanskrit and India's past. The story of the recovery of India's past, the exposure of the monuments and the bringing to light of rare ancient Sanskrit works lying buried in manuscripts, the deciphering of old scripts on coin, plate and stone, chronological

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equations and the placing of Indian history in the frame-work of world history, the tracing of the trans-continental contacts and influences of India—all this, too familiar today, if set forth in its true graphic details, would read like romance, though not so exciting as the unravelling of the scripts and civilizations of the Middle East which does not possess that great mass of monumental or literary antiquities or survival of tradition which India possesses. This recovery of India's past has been for the world at large the knowledge of one of the oldest and richest civilizations which had plumbed the depths of the Spirit, without neglecting the material goods which added zest to life. And, in this recovery, Indian Sanskritists have played their part along with Western Orientalists. In fact, to begin with, it was with the aid of traditional Indian scholars that the Western Orientalists started collecting manuscripts or reading, editing and translating Sanskrit classics. After the three modern Universities were founded in India, Sanskrit study came to be provided for in the modern schools and colleges, and the Government started taking interest in archaeology, manuscript collection, etc. Indian Research came to register rapid progress. A brief survey of this has already been given in Chapter II, and several details of Research have also been incidentally touched upon in the Review of the Present Situation (Chapter III). To afford a proper perspective to Research, it is just necessary to show here how Research as such has a vital bearing on the deepening and vitalising of Sanskrit study, and to dispel the notion that it is something totally Western and opposed to the indigenous conception of study and scholarship.

5. The last-mentioned notion is held by some, both Pandits and others. Even among those who have received modern education, there are some who feel ultra-orthodox and consider research a needless indulgence and even disruptive in effect. While the benefits offered by research and the advantages accruing from the excellent editions or from the unearthing of new facts are all welcomed and used, there is a sort of derision, as if those engaged in research are not scholars at all. It must be pointed out that this whole attitude, which has been responsible for the difference between Pandits and Research Scholars, is wrong, and is most injurious to the proper maintenance and growth of Sanskrit studies at the present stage. We can take Research only at its best, just as we can take Traditional Learning only at its best. No literary research can be made without a complete knowledge of the text, and no knowledge of a text can be complete without a critical appreciation of its background, the views criticised or established therein and the overall contribution which it has made to its own school in particular and to Indian thought in general. How can it be considered foreign to the mastery of a text, if the *prima facie* view is traced to its source and read in its original, if the authors criticised or drawn upon for support are identified and understood ? How is it not germane to the actual subject-matter of one's study, if a text, if the *prima facie* view is traced to its correct readings and recensions ? It is clear that the study of the text and the research related to it are complementary; they are two phases of the same knowledge : one, the conservative and the static, forms the basis ; and the other, the analytical and dynamic, is the creative aspect. The former is *Prakasa,* the latter *Vimarsa,* and the two together are responsible for the consolidation and development of knowledge.

6. There is the criticism that in the lower reaches, Research descends to dry discussion of dates, identification of persons and works, and indexing and other mechanics. It should be borne in mind that each discipline evolves its own norms and methods ; and at each level, the work done is to be thorough. Each such work, again, has to be judged on its own merit, and also in relation to the objective it is intended to serve. After this is granted, one may ask if indexes, etc., are useless, and if those who have mastered the texts do not need them. They may not need them for some texts they had mastered, but they may have to use other texts also. Research as such has no inherent tendency to deteriorate, any more than traditional textual learning.

7. A sense of proportion is, however, necessary here as elsewhere. It should also be borne in mind that, though the search for truth is the agreed objective, Indian scholars must not merely echo Western Orientalists. Each country studies another country's culture with its own mental background and intellectual tradition ; and it is too much to expect that, leaving sundry objective facts, in the

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more important realms of interpretations of ideas and institutions, Indian scholars should say only what British and European scholars used to say. For Indians, the subject of their researches forms part of a living culture, the component concepts of which are to be understood in the light in which they are significant to them. Indian Indology and Sanskrit Research can, therefore, function, as a creative part of the scholarly life of the nation, only in this way. Fortunately, in the West itself, a change of attitude is becoming evident in respect of the understanding of Indian thought. For instance, Professor Renou, concluding his recent review of Indian Studies, says : [1]"What the Western Indologist needs to do is to renounce his Aristotelian forms of thought which have become so natural to him that he finds it difficult to believe they are not valid for everybody. He must resolutely unlearn a part of what European humanism has bequeathed to him—the heritage of the Mediterranean World which he vain-gloriously translated into universal terms."

8. It would be clear from the foregoing that the new creative study of Sanskrit was bound up with the spirit of research. In this, the traditional as well as the modern scholar should each take his share. As indicated in other Chapters, this Commission would like the traditional Pandits not to remain content with mastering particular texts ; they should go beyond and make their own original contribution. Keen minds as they are, the Pandits would find no difficulty in imbibing the modern methods of criticism and comparison. In fact, with the European Orientalists of the first generation, there was always 'the Pandit at the elbow'. Many of the early Indian research scholars have been Pandits, and among the more recent Sanskritists also, there have been examples like Mm. Dr. Ganganatha Jha in the North and Mm. Professor S. Kuppuswami Sastri in the South, in whom the traditional Pandit and the modern scholar coalesced. Towards this send, we have already made some recommendations in the Chapter on Sanskrit Education.

9. In some Universities, there now exists provision for Advanced Research Work for those trained on the Pandit lines. In Madras, the Pandits can go in for a Research Degree and are given Research Scholarships for that purpose by the University and the Government. In Banaras Hindu University, there are the post-Acharya degrees called Vachaspati and Chakravarti. Again, in some Universities like Madras, where special Research Departments exist. Pandits have regularly been taken on the Research Staff. Research Institutes in the country also employ Pandits, and recent research projects, like the *New Sanskrit Dictionary* of the Deccan College Research Institute, have recruited Pandits to a large extent. All this should introduce Pandits increasingly to Research. The University Grants Commission has accepted the principle of recognising affiliated colleges for carrying on research work ; and this facility should be extended also to those Oriental Colleges which are affiliated to a University examination, so that both the Staff of the Sanskrit Colleges and their brighter products might make their institutions active centres of advanced study. Further, one of the reasons why we recommend the formation of a Sanskrit University is to creat a venue and facilities for advanced research work by the Pandits. There should also be Research Journals in Sanskrit in which, besides the contributions of the Pandits themselves, summaries of the research done through the medium of English and other languages could be published. In this connection, we would like to refer to the view placed before us that as Sanskrit was understood by all scholars working on Sanskrit subjects, the Critical Apparatus, Introductions, etc., in all research works and editions might be written in Sanskrit, or at least Sanskrit *resumes* of these might be included in those works, so that the Pandits too would be able to get access to that information.

10. It may be added that, even when some of the Pathasalas of the traditional style were founded, such as the Madras Sanskrit College, the founders had in view the object of introducing the Pandits to modern methods of historical and comparative study and evaluation ; and one finds that, at the beginning, regular lectures were delivered with a view to fulfilling this aim. When the Government of West Bengal took up the question of reorganising the Tol system, they added a big Post-Graduate Research Department to the Government Sanskrit College. That Department now enables Pandits and Professors to come

1. *Diogenes*, Spring 1953, p. 68.

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together, and offers to the former opportunities for critical investigation and publication. In fact, there are lines of research intimately related to the Sastra and their texts, in which the Pandit can do excellent work, and help to fill the gap in the work of other research scholars. Editing of, very recondite Sastraic texts on critical lines, with collations of manuscripts, etc., is the first of these. Secondly, the technique and terminology of the Sastra-expositions are very difficult, and easier expositions need to be attempted today. A Concordance of and Commentary on the Sastraic Terminology itself is a useful piece of work which needs to be done. Such a work is bound to prove a boon to those who have to read Sastraic texts by themselves.

11. A note of warning, however, requires to be sounded in this connection. It is our experience that the rigour of the scientific method is something to which the average Pandit does not submit himself easily or with enthusiasm. This leads to a dilution of the standard, and when persisted in, brings into being a body of pseudo-scientific workers and scholars. Nominal conformity to research-methods and the employment of the tools of research to bolster up ideas which are inherently unscientific or unsustainable would be the abuse of Research. While it is to be urged that Indian Indology must not bindly imitate its Western counterpart, it would be a negation of the objective of Research if critical acumen, anxiety for accuracy, patience and industry, examination of data, avoidance of the tendency to take things for granted, sobriety and fairness of judgment—all these were allowed to be blurred or brushed aside by traditional complacency, chauvinistic and sentimental zeal, and that not infrequent philosophical expansiveness in which all hard little facts get submerged and effusive and abstract generalisations are indulged in.

Universities

12. As matters stand, it is the Universities which now attract the better type of students. It is, therefore, necessary to afford ample facilities in the Universities for advanced studies in Sanskrit and allied subjects like Indian Philosophy. In the Universities now, there are two types of set-up in respect of Research : one, in which the Sanskrit Department is both a teaching and Research Department ; and the other, in which it is primarily a Research Department, but does some teaching. In both these cases, there are University Chairs in Sanskrit. There are, however, still some Universities which have not yet opened a full teaching Department in Sanskrit[1], and somewhere the University as such does not have a Sanskrit Chair. While teaching and research should go hand in hand, it is desirable that the teaching work is mostly of the post-graduate type ; for, otherwise the amount of teaching work may not allow any time for original research. This Commission recommends that there should be in all Universities provision for special study of Sanskrit for B.A. and M.A. degrees, and also that every University should have a Sanskrit Chair, under the direct aegis of which Post-graduate Research Work can be carried on by students, and the Professor and other members of the staff can also do their own research work.

Requirements and Facilities

13. It is, however, not enough if University Departments for Sanskrit are opened and Chairs founded for promoting specially the work of research. Other things are also required. Those in charge of these Departments must themselves be research scholars of standing, and proficient in methods of research and capable of and enthusiastic about training younger men in their lines. An aptitude for research or a true research mentality is not a common virtue. The Professor in charge should not only possess this virtue himself, but he should also be able to discover students possessing it. If the Professor has no flair for research, his supervision becomes nominal and perfunctory.

14. Research implies advancement over existing knowledge, the discovery of something hitherto unknown. It is *ajnata-jnapaka;* with this in view, a suitable subject should be chosen for Research. Below we have dealt with a number of neglected subjects. Similarly, even in well-known fields, there are several aspects still requiring edification. Such Research alone should be undertaken, as would, when completed, constitute a distinct contribution to a particular branch of knowledge. For this, a complete Bibliography of work already done on the subject or on related questions should

1. The following Universities have no Sanskrit Departments: Agra, Bihar, Bombay, Gauhati, Gujarat, Jammu and Kashmir, Karnatak, Nagpur, Rajasthan, Sri Venkatesvara, Utkal and Vikram.

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first be prepared. The Library of the Department should be well-equipped for Research. The necessary Research Journals should all be there. It is in these journals that current knowledge that is growing regularly is found, and no research scholar can afford not to keep in touch with them. The Library should also possess several publications of reference-value like concordances, indexes, histories of different branches, etc. The latest Research Publications should be secured, and necessary allotments should be available for this. Many of our Library Collections fail to keep themselves up to date in this respect. All University Libraries or Language Departments should also have a collection of Manuscripts, though this might not be necessary where there was a separate Manuscript Library nearby. As stated in the Chapter on Manuscripts, it would be better if all the University Libraries in India were equipped with microfilming apparatus and readers, for most foreign Libraries now send material on films and similarly like to have film-copies from Indian collections.

15. Methodology is an essential part of Research and there should be no dilution in respect of it. By constant work in this line, a capacity for sober judgment develops naturally. Sober judgment and a sense of proportion are two great virtues, which form, as it were, the blessings that Research bestows on scholars. While over-caution may not be wrong at all, over-statement and anxiety to insert unsupported surmises or unverified data necessarily detract from the value of the work. Dogmatic assertions, sweeping generalisations and hasty conclusions should be avoided. Research is a discipline, and the scholarly virtues it inculcates are more important than the reputation or degree one secures by means of it. While industry is commendable and more output welcome, the ideal, as between quantity and quality, should always be quality.

16. It is necessary to emphasise all this because one finds today that the high standard of work and conduct expected of a research scholar is unfortunately not fully appreciated and maintained. On account of the value which employing authorities are inclined to attach to research-record and the general reputation which accrues to one as a research scholar and writer, there is a tendency on the part of younger scholars to write a number of short papers, sometimes just a note or the putting together of some extracts from manuscripts or a list of authors and works cited, and thereby try to establish themselves as research workers. Plagiarism is a pernicious evil and must be eradicated. Strictness in the valuation of thesis and detailed reviews and criticism would serve to raise the standard of research work. There are some Research Journals which are unfortunately not sufficiently vigilant in the matter of accepting or publishing articles. If they are strict, there is bound to be a substantial gain in the standards. Where there is a full Department, and more than one scholar is working, the practice of having research papers or the new facts gathered or the materials of a book under preparation discussed regularly, can be fruitfully adopted.

Research Scholarships and Fellowships

17. In most of the Universities there is a provision for the award to the more promising graduates of scholarships which would enable them to do advanced Research for a few years and thus obtain Post-graduate Research Degrees. The amount, duration and number of such studentships or scholarships vary from place to place. Recently the Government of India have been awarding a certain number of scholarships in Humanities to students, who are selected on an all-India basis and who are allowed to work in different University areas. From the present year, the University Grants Commission is also awarding some Research Scholarships. With reference to all these, we may make a few observations. Each University Sanskrit Department should have, year after year, Research Scholarships made available to its students. The Research Scholarships awarded by the Universities should not be as low as Rs. 50 or Rs. 60, as is sometimes the case. There is usually great discrepancy between a normal University Research Scholarship and a Government Humanities Scholarship; and this discrepancy often has an adverse effect upon the young men working together in the same University. Some Universities, where important work in Sanskrit is being carried on, have never been assigned any scholarships since this scheme of Government Humanities Scholarships was started. The method of selection adopted in connection with that scheme leaves much to be desired.

18. Both the Government Humanities Scholarships and the new University Grants Commission Scholarships are awarded only to

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fresh graduates. Really speaking, there is a greater need for Fellowships for those who have already done some research work, have produced a thesis for their first Post-graduate Research Degree, and have no facility to continue their research interests.[1] At the Degree stage, the student does not possess enough background to do any solid work. He has only mastered his prescribed examination texts. During the two or three years of his first post-graduate work, he gets the initiation into Research ; his first Post-graduate Research Degree is more or less the mark of his having become qualified to do higher research work. If at that stage, he is not given any facility to persevere for a further term on a higher and more difficult type of research work, he lapses into indifference. He takes to the pure teaching line, and even develops an aversion to research. All may not be desirous of persevering in the research line, but many young men are. These interested scholars would be the feeders for the next generation of research workers. They should, therefore, be picked up and given fresh scholarships to continue their research work. We would suggest the following scheme : Primary Post-graduate Research Studentships should be awarded by each University. The University Grants Commission's awards, which would be of a higher value, should be given as Continuation Scholarships to those who have already put in two or three years of research studentship. The Humanities Scholarships of the Ministry of Education, which would be of a still higher value, should be reserved for adult-scholars ; or for teachers in affiliated colleges, who want to take Research-leave ; or even for retired men, who may have on hand some research-themes and materials, which, for lack of adequate assistance, they are not able properly to work out.

Post-Graduate Research Work

19. As we have already said, the fresh graduate has to learn much before he can be put to Research. For instance, he has to be taught the very rudiments of textual criticism. He has no over-all idea of the field, and does not know what work has been done in a particular field what gap there still remains, and what original material is available to fill in that gap. No subject of inquiry has suggested itself to him and he does not even know a particular Sastra (or other more general subjects) in which he would like to or could work. Therefore, it would be better if, as a first stage of initiation in Research, which could lead to the first Post-graduate Research Degree, Sanskrit students undertook the preparation of a critical edition of an important unpublished work, which should be based on the collation of a number of manuscripts and which should be accompanied by a critical study of that work and evaluation of its contribution. In the course of this type of work, the young scholar gets introduced to many of the literary and textual problems and the methods of scientific research to be applied to their study and treatment. In preparing an Introduction to this edition, the student learns the lines on which critical evaluation, based on comparative study, can be made. From such work, he could go to the more difficult work of an interpretative type, which would lead to a Higher Reesarch Degree, and for dealing with which he would require a certain maturity. For this kind of interpretative work, he should select a school of thought or a branch of literary development. Even in the case of those students who are interested in a specific philosophical system, the initial piece of research work to be assigned to them should be such as would be based on a specific unpublished or not adequately analysed Sastra-text. This can be studied in respect of its own contents and in relation to its school and the other schools as well. Larger interpretative thesis may come at the next stage.

Adjudication and Award of Degrees

20. At present different Universities have different research degrees, different cadres, and different conventions and procedures to have the research thesis valued. In some Universities, there is only one degree, Ph.D. or D. Litt. ; in some, both these degrees obtain as lower and higher distinctions; in some others again (as in Madras), there are three graded degrees — M. Litt., Ph. D., and D. Litt. As regards the examinations for these research degrees, some Universities require only a thesis to be submitted ; some have a stiff examination of three parts ; a thesis, two written tests, and one *viva voce* test ; the *viva*

1. It may be pointed out, in this connection, that the University of Poona awards Junior Stipends (of Rs. 100 each) to students working for Ph.D. and Senior Stipends (of Rs. 200 each) to such Ph Ds. as continue their research in the University Departments or in some recognised Research Institutions.

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voce alone is found as an additional test in some Universities. Regarding referees also, diverse practices are in vogue. Many Universities have the guiding Professor as an internal referee ; some have no internal referee. Some Universities require only two referees including the Professor under whom the candidate has worked. Some require a unanimous recommendation, others award degrees on a majority report. All these anomalies should be removed forthwith, and uniform research degree standards introduced in all Universities. The ideal should be that, while a high standard should prevail and no loophole should be given for malpractice or for a soft degree, no needless hardship should be imposed on the candidate. We understand that according to a resolution of the University Grants Commission, there will be only one uniform research degree all over the country. However, from what we have said above, it will be seen that there is a case for a preliminary lower research degree. This may not be designated as Doctorate. The term 'Doctor' should apply to only one type of scholar. Our suggestion is that M. Litt. be adopted as the first research degree and that, for this as well as for the higher research degree, namely, D. Litt., there should be a thesis as well as a *viva voce*. Additional written tests may be dispensed with, and the *viva voce* may be made a sufficiently detailed examination.

Foreign Examiners and Foreign Degrees

21. In some Universities there is the practice of appointing, for the higher research degree, referees from foreign countries. Indian research is part of the research going on all over the world, and all venues of collaboration and preservation of a world-standard should be sought and maintained. But having foreign referees becomes both a hardship and an anomaly in two ways. Certain Universities have dispensed with the policy of appointing foreign referees, and it appears unfair that, only in some Universities, candidates should be examined by foreign referees. While we have nothing but esteem for our colleagues abroad, many of whom we personally know, we would like to point out certain factors, in the light of which the policy of the Indian Universities in this respect might be revised. A foreign University does not generally appoint any Indian scholar to adjudge a thesis produced under its auspices, even if well-known specialists in the fields concerned are found in India. Further, Indian research has advanced considerably since the time when this practice of appointing foreign referees was a rule. There are now many reputed Indian scholars in every field, who can be appointed referees. There is yet another reason why Indian judges should be appointed. In several respects, Indian scholarship, particularly in pure Sanskrit studies, displays a volume and variety with which the Western Orientalist is not very familiar. He is also often not familiar with the type of material and its presentation which are required and appreciated in this country. And above all, it does not redound to the prestige and honour of this country that, in the field of her own languages and literatures, thesis should be, in every case, referred to foreign judges. There are, no doubt, some fields in which an adequate number of Indian referees are not available. In such cases, foreign experts must certainly be appointed. We would suggest that generally one foreign judge might be appointed along with two Indians drawn from the Universities other than that of the candidate. There is a difference of opinion about whether the Professor who guided the candidate should be a member of the Board of Judges. We think that the abolition of the system of appointing internal referees would lead to improvement of standards and would cause no hardship. Like justice, fair valuation should not only be done but should also appear to be done.

22. This brings us to the question of foreign degrees and the practice of our graduates going abroad for further study. We have no doubt attained Independence, but that does not mean that we should not continue to appreciate the high academic standards prevailing in foreign Universities. At the same time, it may be well argued that, with a view to raising our own standards, we should now adopt a new policy regarding our students going to foreign Universities. There are of course subjects in which specialisation is possible only in some foreign centres. Even in Indology, there are lines, such as Comparative Philosophy, for which one has to go abroad for gaining a better grounding. But, in pure Sanskrit studies, it appears that it is needless for our students to go to foreign Universities. While the Indian public is becoming increasingly critical of our young men going to a foreign University to qualify themselves in

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Sanskrit, some foreign Professors themselves now agree that students who come to them should choose some line in which they could gain something new and additional, something which they were not likely to get in India. The exaggerated value attached by the authorities here to foreign training and degree has sometimes unhappy repercussions on those who are erudite scholars in Sanskrit, but have no foreign degree to their credit.

23. We are not minimising the need for contacts with foreign Sanskritists. What we wish to suggest is that Indian Sanskritists should go to foreign countries as scholars and not as students seeking degrees. They might go there after taking their Research Degrees here to gain experience by visiting foreign centres, and through discussions with foreign Professors. Or they might spend a period there as Exchange Teachers, giving something and taking something. Or they might go there to study and collect material, come back to their own Universities, work upon that material, and submit their theses for the degree. The last-mentioned practice is generally adopted by those of the foreign students who come to our country on scholarships and grants. The Commission would, however, like to stress the advantages of the first kind of arrangement, namely, of scholars of some advanced standard and equipment going to foreign countries as proper representatives of Indian scholarships and participating in a programme of give-and-take on equal footing.

Subjects for Research

24. There is much improvement needed in respect of the subjects taken up for research. The Commission found during its tours and from the replies to its Questionnaire that there was a tendency to select easy subjects or to go over familiar ground again. Among the many Sastras Vedanta and Alamkara are most frequently chosen. There is less attention paid to the earlier and more important phases of the growth of the different Sastras, about which material is meagre, and not readily available. As against this, the Western Sanskritist usually occupies himself with some unexplored field. That is why his work is more original and more significant. Vedic research is on the whole very much neglected, particularly when one considers what has been done in the West. On Vedic Ritual and the *Kalpa-Sutras,* there is very little work done by Indian scholars. Indo-European Linguistics is again another subject in which the Indian scholarship is very much behind the European. There is much evidence of interest in Modern Indo-Aryan, but, we fear, the teaching personnel for Indo-European and Old Indo-Aryan is not being trained in adequate numbers now. The ample materials of the *Puranas* are still to be exploited in full. A lot of confusion still exists in respect of the varied contents of most of the *purana*-texts, which all need to be completely edited afresh in a critical manner, after a full survey of their manuscripts and recensions. With Puranas goes the equally large corpus of texts of Agama, Tantra and similar Samhita literature. As pointed out elsewhere, Navya-Nyaya and certain aspects of Vyakarana offer subjects of semantic and symbolic logic in which there are significant new developments in the West. Indian Psychology and Ethics are special branches, to which, again further attention needs to be directed.

25. Various problems relating to Buddhism and Jainism need to be tackled afresh in the light of the new material that is being brought to light. Indian Sociology has to be expounded properly so that today, when the nation is passing through great changes, there may be a better understanding of the ideology underlying the traditional patterns. Folk Culture, as reflected in Sanskrit literature, is another attractive subject. In Alamkara, General Aesthetics requires further investigation. In Literature proper, a Dictionary of Sanskrit Literature is a desideratum. Forms and phases of Sanskrit as a medium of expression, such as Vedic, epic, narrative, epigraphical, Buddhistic, Jaina, literary, philosophical, technical and so on, need to be examined from the points of view of grammar, diction, vocabulary, etc. Similarly, the study of Sanskrit in relation to the Modern Indo-Aryan and the Dravidian and pre-Dravidian languages forms yet another line demanding further attention. A witness suggested the study of Sanskrit words, their forms and meanings, as they are current in the various Modern Indian Languages.

26. In the domain of Art, work in Natya, Sangita, and Silpa, including Architecture, Iconography and Painting, has been almost negligible. All the scientific subjects—Ayurveda, Jyotsa, Ganita—deserve to be taken up

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especially by advanced students who have a good grounding in the corersponding modern sciences. In applied scientific lines, it might be suggested that studies in Indian Botany, Engineering, etc. should be undertaken, so that there would be a complete account of the History of Ancient Indian Science and Technology. In Astrology, in which great popular interest is evinced, the branch called *Nadi* or *Samhita,* the readings of which are marvellous, needs a thorough examination as to its technique. Among themes of wider interest are Sanskrit Epigraphy, Ancient Indian Geography, Niti and Artha-Sastra, Indian Games and Pastimes, Ancient Festivals, and the like.

27. Besides, there are some serious gaps in Indian Research which have to be filled. In the field of Indian Cultural Contacts abroad, Indian work is very deficient ; what little has been done is second-hand, based as it is on the work of the French and Dutch savants. Now that India is free and has diplomatic relations with other countries, Indian scholars should venture forth on original work in the Indian Cultural Contracts with Egypt, the Middle East, Central Asia, Tibet, China and Japan. There is much scope for textual and literary, linguistic and philosophical, and cultural and interpretative work on the inscriptions or manuscripts available in these countries. Avesta and Old Persian are so close to the Veda, but they are not even taught as a complement to higher Vedic studies in India. Similarly, Tibetan and Chinese are necessary for Buddhistic studies. There should be reared a larger group of Indian scholars knowing these two languages and capable of restoring Sanskrit texts from them. For Vedic Mythology, Archaeology and Chronology, as also for understanding many a legend in the Puranas a study of the antiquities of Egypt, Mesopotamia and Asia Minor needs to be cultivated. Hittite is related to Sanskrit, and, from the point of view of Linguistics as well as of History and Culture, Sanskrit scholars ought to take to its study.

28. It is a pity that in such major fields of study. Indian scholars are content of fall back on the work of the Western savants. Indian Research should become more broad-based. A lead should be given in this respect by the All-India Oriental Conference by opening regular additional Sections devoted to these subjects. We further suggest that a School of Asian Languages be established, to train up a body of scholars in Far Eastern and South-East Asian Languages, so that these scholars might be able to help the growth of Research on these fresh lines. Some of the Universities also must be unabled to provide for the teaching of these Asian languages and the building up of traditions of Research in Extra-Indian studies. Facilities should be afforded for Indian scholars and exploration teams to visit these countries, collect material from these regions first-hand and make their own original contributions to this branch. There may be difficulty today to bring any manuscripts or archaeological material from these countries ; but, with the wealth of duplicate triplicate materials that India possesses, it should be possible to arrange for exchange of material and to build up in our country a collection of museum and library material for the study of these foreign cultures which were in close contact with ours. Further, interested individual scholars should be enabled to live in these countries for a time to study the material on the spot. The first thing to be done in this direction is to select some promising young Sanskritists to be sent to some of the European countries, where the museums are full of archaeological collections from these regions and where there are Orientalists and Indologists who have specialised in these subjects.

University Lectureships

29. The institution of special courses of lectures in the Universities under an endowment or merely as special Readership or Extension Lectures proved a great stimulus to investigations on specific problems and major themes. Many important Sanskrit publications of Indian Universities relate to these lectures[1]. Somehow, Endowments or Extension Lectures have now fallen on evil days, and, in the last decade or so, scholars had very few opportunities to avail themselves of this medium for developing the subjects on which they had been working. We think the resuscitation of such lectures by outside scholars, as well as general Honorary Readership Lectures by the

1. Among such lectures may be mentioned: Wilson Philological Lectures (Bombay University), Sir William Meyer Lectures (Madras University), and Tagore Law Lectures (Calcutta University).

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Department-members, would be a source of re-energising the Research Activity in the Universities.

Seminars, Inter-disciplinary Studies

30. After the Second World War, we have been having more of the type of discussion called Seminar. A Seminar is much smaller than a Conference and more concentrated, because it has a single theme and a select group of participants. We think that there would be great improvement both in the quality and in the quantity of our Research Work if such Seminars or compact and concentrated study-groups were made a regular feature of the University Departments and Research Institutions.

31. Another new line of work which we may usefully adopt from America is the Inter-disciplinary Study, where a specific general subject is studied and discussed by scholars belonging to different disciplines from different points of view, such as Language, Religion, Sociology, Economics and so on. This is of great help in developing a whole view of a subject. In Sanskrit, there are several subjects which can be tackled like this from the points of view of different Sastras. In connection with more general questions also, such as those pertaining to Indian culture, institutions, phases of thought, etc., such an Inter-disciplinary Seminar is bound to derive much light from the ideals and ideologies embodied in Sanskrit works.

Publications

32. One of the circumstances which acts as a complete damper on Research is the lack of adequate facilities for publishing the results of Research. In the course of our interviews, many Research Scholars at different centres deplored this lack of facilities for publication which seemed to be chronic and prevalent everywhere. They gave lists of works prepared or kept ready by themselves and by others known to them. A few of these works are mentioned here in the foot-note[1] as an indication of the wealth and variety of the work lying in obscurity for lack of facilities for publication. Many Universities have theses approved for Higher Research Degrees, which have not yet been taken up for publication. It is gratifying to note that recently the University Grants Commission has evinced interest in these theses and has come forward to help the publication of a few selected ones from among them. Similar help should be given also to print the more valuable ones among the older theses. It would be a great loss of reputation for an Indian University if it did not make known the research work done under its auspices. In Europe, the Professors enjoy a certain amount of freedom in respect of publishing their writings, and have regular arrangements with the Oriental Publishing Houses. These business houses not only print and publish, but also publicise their works by regular periodic bulletins. Indian Universities and libraries order these books and the work of foreign scholars thus becomes well known in

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1. The following are some of the completed research works, editions, expositions and critical treatises, which we saw or were informed of and which remain unpublished at different centres, for lack of funds and other facilities for publication. The list is meant just to indicate the variety of subjects covered and is prepared on the basis of the written and oral evidence submitted to us:

(1) *Mantrabrahmana* with the commentaries of Sayana and Gunavisnu (200 pp.) and (2) *Paraskara Grhyabhasya* of Murari, both edited by Durga Mohan Bhattacharya, Calcutta, (3) Two-Volume Study of the Upapuranas by R. C. Hazra, Calcutta, (4, 5) *Bhrgusamhita* and *Ravanasamhita*. (6) An edition of the *Natya-Sastra*. (7) A work on *Hastabhinaya*. (8) *Meghadutavyakhya* of Narahari Pandita. (9) *Vadasel Tamil virivu* of K. S. Subbaraya Iyer of Periakulam. (10) Concordance of Grammatical Technical Terms by K. V. Abhyankar. (12) *Laghuparibhasa*, a Nyaya work. (13) A Survey of Hindu Legal History (LL.D. Thesis). (14) Bengal's Contribution to Sanskrit. (15) *Sankarabhasya-Karika*. (16) Subject-Index of the *Gita* by P. C. Diwanji. (17) *Vyasa-Siksa*. (18) *Bhavisyapurana*. (19) Further Volumes of the *Mitaksarapaddhati*. (20) *Dhanurveda* of Isvara. (21, 22, 23) *Sulocanamadhavacampu*, *Tatparyatattvavaloka* by Dharmadatta Jha, and the Evolution of Vaishnavism by Goswami. (24) *Brhacchabdaratna*, commentary on *Prauḍhamanorama*. (25) Late Dr. B. K. Ghosh's work on the *Srauta-Sutras*. (26) A Critical Edition of the *Bhagavata Purana*. (27) *Sabdarthasarvasa*, a Thesaurus. (28) Index Verborum of Kalidasa's works. (29) A Kalidasa Bibliography. (30) Studies on *The Artha-Sastra* of Kautilya.

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India. But the case is different so far as the work of Indian scholars is concerned ; even the Universities, which publish the works of their research scholars, make no efforts to advertise or make known their productions. It is a pity that, even within India, the publications of one area are not easily known or available in another area. It has been our experience that even important productions of Indian scholars are not available in the libraries of many foreign Universities.

33. The loss to India is two-fold—in reputation, as well as financial. When Indian research works are not ordered from different centres in India and abroad, the authorities of the Universities and the Government develop an unfavourable attitude towards these publications. Elsewhere, we have suggested that the creation of posts of Cultural Attachés in the Indian Embassies and Consulates abroad can be of great help in this respect. One of the useful items of work which these officers may do is to arrange exhibitions of Indian books and publications of research and literary value, and also publicise such books through News-Bulletins among the Universities and the Oriental Book-houses in the respective countries.

34. There are a few good printers and interested publishers in India who are helpful to indologists here ; but generally the facilities, business arrangements, and the standard of printing and production are not satisfactory. Some leading writers of India seek only foreign printers and publishers for their writings. We think that, unless these top-ranking writers made it a point to have their writings printed and published in India, the standard and reputation of Indian Book Business would not improve. At present, most presses do not even have paid proof-readers and rely mostly on the authors. Increasing work of school-texts which go out in tens of thousands has made printers averse to take up scholarly works. The situation is particularly difficult so far as composing work in Sanskrit and in diacritical Roman is concerned. The paper, impression, get-up, etc., are all matters in which our publications need to improve considerably. It would be a pity if standard research publications, which were to remain for long and were to be frequently handled, were printed on paper of poor quality.

35. Publications involving a governmental set-up are often held up for years on account of the red-tape methods. Government Departments like those of Archaeology and Epigraphy, State Manuscripts Libraries, Government Sanskrit Colleges, etc., would be able to ensure expeditious publication only if they allowed the authors to make private printing arrangements. Often even the printed works, catalogues, etc., would not be released for years on account of various administrative reasons such as that the prices were not fixed or that the matter was being dealt with at different times in different Sections and by different persons.

36. In Madras, Bombay and Banaras, the Commission interviewed representatives of some of the more important publishers of Sanskrit and Indological works as also booksellers dealing in such works. Some of them are doing systematic work. From what we heard from them, it appeared that the libraries in the country were not absorbing Indian books as much as they could. Sanskrit books particularly were not patronised adequately. In the South, we were told by a witness, there were Public Library Authorities and several local libraries aided by Boards and the Education Department, but they did not purchase any Sanskrit books. A high class publisher of Madras, specialising in Sanskrit texts, said that he was ashamed to inform the Commission that his business was being sustained more by foreign customers than by Indians. The National Library at Calcutta and one select Library in the State receive, according to statutory provisions, copies of every book published in the State. In return, it would be legitimate to expect these State Libraries to do a little service to the publisher and the author by bringing the book to the notice of all the libraries in the area. The Commission would like to draw the attention of the Central and the State Governments to this matter.

37. Recently there has been a growing demand for books on India. Many popular publishers and book-sellers have, therefore, begun to reprint old writings of the Western orientalists, some of which are mere collections of articles put together under new titles. Most of these writings have now really become out of date. Moreover, Indian publishers can get many qualified Indian writers to write afresh

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on subjects relating to Sanskrit literature, Indian culture, etc. It should be remembered that, in every age, classical subjects get a new significance, and fresh works on those subjects are likely to draw out from them new implications for that age. Hence the current demand should be met by publishers by printing newly written books and not by reprinting writings produced at a time when research was still young and many facts had not fully come to light. Foreigners sojourning in India drop into bookshops and look for books on India by Indians, giving a proper insight into the culture and life of the country, and not for what foreigners have said about this country.

38. However, in connection with the reprinting of old works, some exceptions have necessarily to be made. As we have said in another Chapter, there are many standard Sanskrit works and research publications, which are not available at all. There should be a selection of these texts, translations, expositions and tools of research like concordances, indexes, etc., which need to be reprinted. There is, for instance, a demand from scholars for the reprinting of the back Volumes of the *Epigraphia Indica*. We are very much interested in this, because Indian epigraphy is largely Sanskrit epigraphy. Now, it is easy to reproduce such material by photo-process, and already some useful books have been reprinted or reproduced in this manner by some enterprising firms. Another need relates to the reprinting of a considerable body of Sanskrit texts which are available only in foreign editions or in Roman script. A good number of Vedic texts come under this class. Devanagari editions of all these ought to be brought out now, and Indian scholars, particularly Pandits, ought to be made more familiar with these texts.

Critical Editions

39. The progress which research has witnessed in India during the last half a century has been due in no small measure to some of the great Texts Series published by States, Institutes, Manuscript Libraries, Publishing Houses and Universities, such as the Kavyamala Series, the Chowkhamba Series, the Princess of Wales Sarasvati Bhavan Series, the Punjab Oriental Series, the Bibliotheca Indica, the Gaekwad's Oriental Series, the Bombay Sanskrit and Prakrit Series, the Singhi Jain Series, the Vishveshvaranand Vedic Research Institute Series, the Kashmir Series of Texts and Studies, the Anandashrama Series, the Vanivilas Press Series, the Bibliotheca Sanscrita of Mysore, the Adyar Library Series, and the Trivandrum Sanskrit Series, as also the Sanskrit Series which some of the University Departments have been issuing. More recently some of the Research Institutions, Journals, and Sanskrit Parishads have also started serial publication of texts. The Manuscript Libraries have started Bulletins in which shorter texts are edited. After Independence, in some centres, funds have been made available for printing works edited from Manuscripts.

40. All this increased activity in the field of the editing of Sanskrit texts is to be welcomed ; but, at the same time, we are constrained to observe that, in some cases, worthless or mediocre works have been printed, and these again not at all edited in a critical way. Sometimes even works published already are re-issued without the knowledge of their having been already in print. Though new manuscripts are available, sometimes locally, no attempt is made to collect and collate them for presenting a better text. There is also no critical treatment of the work and the author ; even when there is internal evidence or previously published material bearing on the work or the author, the editors and others connected with the publication are unaware of that evidence or material. It is necessary that a work chosen for editing makes a new contribution in some way, and possesses some value from the point of view of the author, the subject matter or the school of thought which it represents. There are heaps of Manuscripts waiting to be worked upon ; and when quite a large number of comparatively more important works can be discovered from among them, it is wasteful to bring out again and again texts of lesser value. It is necessary that this work of editing Sanskrit texts is handled by competent men and after adequate scrutiny and consultation with scholars. It should be remembered that, if once a text was edited and published by some scholar, there would generally be no inclination on the part of another scholar or institution to take it up again for editing, howsoever unsatisfactory its earlier edition might have been.

41. The enormous number of Sanskrit texts available in manuscripts raises the problem as to how at least a fairly large number of the

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more significant ones among them could be put into print. The several serial publications now going on together with what the University Departments and private Research Institutes were bringing out, would prove inadequate to cope up with even a fraction of this big problem. We suggest that an inventory should be prepared of the more important texts lying in the different manuscripts libraries ; this inventory should then be circularised to the various Universities and Research Institutions with a recommendation that, in their publication programme, priority be given to the works included in that inventory. After the Congress assumed power, the Madras Government set apart a sum of money for bringing out a large number of Sanskrit texts. Other State Governments also should make special allotments to the Manuscript Libraries, Research Bodies or University Departments in their respective areas for the publication of special series of editions of texts. The Ministry of Education at the Centre has on its programme the publication of rare ancient texts. It has received a very large number of suggestions in this connection from scholars all over the country. It is to be hoped that the Ministry will give effect to its proposal and start the publication of at least some of the more outstanding texts suggested to it.

Journals and Digests

42. Though the Research Journals dealing with Sanskrit Studies and Indology which have stood the test of time and have attained a status in the field of research are few, there is, it appears, an adequate number of Research Journals in this country which publish the research work that is being carried on continuously at different centres. Some of these Journals are of poor quality and some are struggling for existence ; many are rather bad in print and get-up. There is no need to multiply research periodicals, when even the existing ones do not get articles of sufficiently high standard and do not enjoy adequate circulation. Further, most of the Universities and Manuscript Libraries have now there own Journals, Annuals or Bulletins.

43. Research Journals should improve their standard by screening the articles set to them more strictly. There is also much scope for strengthening the review section which really fulfils an important part of the function of a Journal. Too brief and too soft reviews are as bad as to severe ones ; constructive criticism, which is necessary for the growth of Research, should be the guiding factor in the matter of reviews.

44. The number of Indian and foreign Research Journals devoted to Orientology is now so great that the material, which is being issued through them, is really too vast and varied to allow of easy assimilation. In this connection, the Commission would endorse the view which the Madras Centre of the Ramakrishna Math and the Editor of the *Vedanta Kesari* stressed before it, namely, that the publication of a 'Research Digest', which gave from time to time the cream from all the Research Periodicals, would serve a most useful purpose. Some of the Research Journals, which have wide exchange relations, do publish a section called 'Select Contents of other Periodicals'. But a special 'Research Digest' should aim at presenting to the public, taking a cultured interest in Research, the summary of the most significant contributions in the learned periodicals published from different countries. A complete view of the contributions included in these periodicals can be had from the Bibliographies, which we have referred to elsewhere. There have been sporadic attempts to prepare Bibliographies, but it is now time that some serious thought is bestowed on this question and some agencies set up for the compilation and issue of Annual Bibliographies.

Research Projects

45. The subject of Research works brings us to Research Projects. We are living in an age of plants and projects, and there is the danger that we might get caught up by them, without our having properly weighed the difficulties lying the way to their accomplishment. In the field of Oriental Research, there have been in the West many major undertakings, organised and carried out successfully through the collaboration of learned societies, scholars and publishing houses. In India too, inspired by these large undertakings of Western Orientalists and agencies, some projects have been undrtaken by scholars, committees and institutions. The chief of such projects, which is now nearing completion, is the *Critical Edition of the Mahabharata* undertaken by the Bhandarkar Oriental Research Institute,

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Poona. The Vishveshvaranand Vedic Research Institute, Hoshiarpur, has been working on an *Index Verborum of Vedic Literature,* a work of equal magnitude. In the South, the chief major undertaking is the *New Catalogus Catalogorum of Sanskrit and Allied Works and Authors* of the Madras University. The Deccan college Research Institute, Poona, is working on the *New Sanskrit Dictionary and Thesaurus on Historical Principles.* Inspired by the example of the *Mahabharata* Edition of the Bhandarkar Oriental Research Institute, the Oriental Institute, Baroda, now part of the M. S. University, has recently launched on the project of preparing a *Critical Edition of the Ramayana,* on the plan and principles of the *Mahabharata* work. The Gujarat Vidaya Sabha and B. J. Institute of Research, Ahmedabad, are working on a similar critical edition of the *Bhagavata Purana.* The Kasi Raja Trust, founded by the Maharaja of Banaras, has the ambitious project of bringing out critical editions of the *Puranas.* The Kuppuswami Sastri Research Institute, Madras, has prepared a scheme for a *Men of Letters Series* for Sanskrit and Prakrit Writers. There are also the projects of the *Dharmakosa* (Wai) and the *Srautakosa* (of the Vaidika Samsodhana Mandala, Poona). The K. P. Jayaswal Research Institute, Patna, is publishing a series of important Sanskrit Texts based on Tibetan Manuscripts. The scheme of the *History and the Culture of the Indian People,* Sponsored by the Bharatiya Vidya Bhavan, Bombay, has already made good progress.

46. There have been announcements and also initial arrangements made for other undertakings of lesser magnitude confined to single shorter works, such as the critical editions of the *Harivamsa* (Bhandarkar Oriental Research Institute, Poona), the *Vishnu Purana* (Mithila Institute Darbhanga), the *Dhvanyaloka* (at more than one centre), etc. Having been given to understand that financial aid can be had from the Central Government only for specific projects, some Institutions have been thinking of different long-term plans.

47. It is, therefore, necessary to consider the whole question of such large-scale undertakings by research institutions in this country at the present stage. Such big undertakings require a big establishment, a large staff and a considerable body of collaborating scholars from distant parts of the country and even from outside, and huge financial resources for the high overall cost of all the above complements of these projects. Even in Europe and America, there have been no new undertakings in the field of Oriental research ; the unfinished *Pali Dictionary,* for example, is virtually languishing. It is not possible to find, in this country, sufficient financial resources to suport too many of such big projects, especially when we expect the Government to support even the normal activities relating to Sanskrit study at lower and higher levels. The recruitment of adequate qualified staff is not easy, and the plan to enlist the co-operation of scholars from different parts of the country, each one of whom is pre-occupied with his own undertaking, does not work effectively and causes considerable delay and embarassment. Certain schemes undertaken by committees set up for a specific project, such as the scheme for a new *History of India* undertaken by the Indian History Congress, have given rise to many difficulties and complications which have now produced almost a standstill in respect of those schemes.

48. The schemes to edit in a critical manner the longer texts like the *Epics* and the *Puranas,* which are available in a large number of manuscripts and which show extensive divergences in recensions and readings, become very unwieldy and cannot function effectively without adequate resources. While the high academic value of such projects is generally accepted, some scholars have also expressed the doubt whether so much effort and expense are called for, whether Indian texts can be effectively dealt with in this manner, and whether the results produced are really valid or beneficial to the general appreciation of those works among the larger circles of the scholarly and the lay educated public. The enormous number of major works in Sanskrit literature would itself preclude any idea of producing critical editions of all of them on such a scale. It would, therefore, be desirable if, for the sake of wise conservation of our resources, both as regards funds and personnel, no more large-scale projects were started before the major undertakings already on hand had been completed by the institutions and scholars connected with them. There are after all not many scholars who can spare the time

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necessary to master the critical apparatus and other material and to sit at the centre and work on the parts of the projects assigned to them. The few scholars qualified to do this are already in demand in more than one place and in connection with more than one project. In all project-work, there is another inherent difficulty. The larger the number of hands, the greater the anxiety about all of them entering everything with equal amount of care. The head cannot afford to verify and vouch for every single item that has gone into the corpus of the evidence. It has also to be pointed out that such projects requiring huge establishments often compel the scholars responsible for them to occupy themselves more with organisational and allied matters than with purely academic work. In a sense, this is a loss to Indian scholarship.

49. We think that there could be a greater output of Research in all these fields covered by the projects, if a big project was broken up into smaller units of circumscribed subjects and several scholars were helped to work up those subjects in their own way, on an individual basis, putting forth their own energy and scholarly equipment. There, is a great need now for increasing the individual output of Research and for avoiding this gravitation towards projects. If enough funds were made available and adequate hands were employed to carry out the various big projects, which had been already started and which were contemplated, a large number of Sanskrit scholars in the country would be absorbed in them. They would be made into mere fittings in a scheme. There is also the danger of their originality and initiative being smothered. Other fields of research would be deprived of these workers and the wealth and variety of Indian research would be adversely affected. There is another point. These projects involving collaboration of many scholars and aid from different quarters naturally pre-suppose a number of committees and meetings, which are a drain on the funds as well as on the time and energy of scholars. We would, therefore, suggest that, while Government and other Bodies should help, in all possible ways, the expeditious completion of the major projects now undertaken at the various centres, no new large-scale Projects of Research, involving the setting-up of big establishments, need be undertaken for some years to come.

Research Institutes in the Country

50. Apart from the Government and University Departments, which carry on Sanskrit and Indological research, there are many privately organised Research Institutes in the country. The following may be mentioned as the ones, which are better known and which can be regarded as being representative of the different parts of the country : The Kamarup Anusandhan Samiti, Gauhati; the Asiatic Society and the Sanskrit Sahitya Parishad, Calcutta ; the Bihar Research Society and the K. P. Jayaswal Research Institute, Patna ; the Ganganath Jha Research Institute, Allahabad ; the Sarasvati Bhavan of the Government Sanskrit College, Banaras ; the Vishveshvaranand Vedic Research Institute, Hoshiarpur ; the Gujarat Vidya Sabha and the B. J. Research Institute, Ahmedabad ; the Asiatic Society of Bombay and the Bharatiya Vidya Bhavan, Bombay ; the Bhandarkar Oriental Research Institute, the Vaidika Samsodhana Mandala, and the Bharata Itihasa Samsodhana Mandala, Poona ; the International Academy of Indian Culture, Nagpur (now at Delhi) ; the Orissa Historical Research Society, Bhuvaneshwar ; the Andhra Historical Research Society, Rajahmundry ; the Kuppuswami Sastri Research Institute, Madras and the Adyar Library and Research Centre, Adyar ; the Mythic Society Bangalore ; the Sarasvati Mahal Library, Tanjore ; and the Rama Varma Research Institute, Trichur[1]. There are also the Institutes started or sponsored by the several State Governments, such as the Mithila, the Nalanda and the Vaisali Institutes started by the Bihar Government for Sanskrit, Pali and Prakrits respectively ; the Rajasthan Puratattva Mandir, Jaipur ; the Oriental Institute, Baroda, which is now part of the M. S. University, Baroda ; the Scindia Oriental Institute, Ujjain ; the Deccan College Research Institute Poona ; the Kannada Research Institute, Dharwar ; and the Oriental Institute, Mysore.

51. The financial condition of the Government Institutes is naturally better than that of the non-Government Institutes. While

1. The names of several other private bodies of this type can be found in the appendix among the institutions which were visited by the Commission or whose representatives gave oral or written evidence. Many are mentioned in the Handbook on Learned Institutions, issued by the Ministry of Education.

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some of these latter receive regular Government grants, others are handicapped for lack of funds ; some are not properly developed on account of absence of any support, and their schemes, catalogues, and publications have to remain in cold storage. Their Journals are all delayed in appearance, and also there is much scope for improvement in them. These Institutes are very much understaffed, and, in some places, the staff is employed on very poor pay, and only some devoted honorary workers are heroically carrying on. Some of these non-Government Institutes lean more on the Sanskrit side, while others more on the historical side. Some of them, like the Asiatic Societies of Bengal and Bombay and the Sarasvati Bhavan, Banaras, are co-eval with the very beginnings of research in India.

52. As there are already several representative Research Institutes functioning in different parts of the country, we think that there is no need for the Government to start any new regional Indological Institutes. Instead of that, they should evolve, either through their Indology Committee or through the proposed Central Sanskrit Board, a comprehensive policy of granting subsidies to the already existing privately organised Research Institutions in the various regions. Such financial aid sould be given not only for specific projects but also for certain necessities like the library and for other non-recurring items like building, equipment, micro-film apparatus, etc. While reports on their work might be called for from these Institutions and the proper utilisation by them of the grants verified, their autonomy should not be interfered with. It should also be seen that the official red-tape does not hamper the progress of the work of these Institutions, which is already slow. It appeared to us from what we saw that the public also could do very much more for the growth and maintenance of these Institutions.

53. There is one point which we would like to stress in respect of the Government helping these private Institutes. It should be the concern of the Government to see that Sanskrit and Indological Research develops in all parts of India. The enlightened public in every region naturally desires to participate in the cultural activities in the country, and the Regional Research Institutes often meet such public desire. It is, therefore, for the Government to see that the Research Institutes are helped to develop in all the regions of the country. The policy of selecting some particular region for Sanskrit and concentrating on helping the Institutes in that region alone would be detrimental to the growth of Sanskrit research in the country at large. It is not always possible for scholars and institutes working at distant centres to manage to attract the attention of the Government. The Government should, therefore, devise ways and means to 'discover' these Institutions functioning in different areas, examine the work which they are doing, and formulate a uniform policy for helping them.

54. The way in which the present Indology Committee of the Ministry of Education is working is of an extremely *ad hoc* nature. Many people interested in Research do not even know of its existence. It deals with the applications of just a few bodies or individuals who are in the know of things. We understand that this Committee has adopted the policy of helping only 'projects'. What line of work can be called a 'project' and what not, cannot be easily determined. Even the normal work of an Institute can be arranged project-wise. Further, this policy would hardly meet the situation in which we found certain parts of the country completely ignored. The enthusiastic workers in those areas were feeling extremely frustrated. With pioneering zeal and with little help during the British days, these enthusiastic workers had laboured and built up, in their respective regions, a net work of cultural units in the form of these Institutions. It would be a pity if they were to suffer from a sense of frustration even under the new set-up. We believe that it will not be an exageration to say that the dispensation of help by the Government to Sanskrit and Indological work carried on in the country has, in recent years, suffered from niggardliness. There has been no adequate appreciation of the Research work done in different centres. The setting up of committees, calling for memoranda, holding of meetings—all this has gone on, registering no appreciable progress, but only producing a feeling of frustration among scholars. A more generous policy and a sympathetic handling of the situation are called for. This Commission desires to make a strong plea to

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the Government on behalf of these private Institutes and learned Societies for a generous and rationalised system of help.

The Central Institute of Indology

55. Recently we have been frequently hearing of a Central Institute of Indology. The setting up of such a Central Institute was proposed, some years ago, by the All-India Oriental Conference. After Independence, the Government have set up several National Institutes of scientific and technological character at different centres in the country. But despite the fact that scholars and conferences have been pressing the matter, the Government have not so far started even one Central Institute for the study of Indian Humanities, particularly ancient Indian History, Philosophy, Literature and Culture. We recommend that such an Institute, for which schemes are already before the Government, be started as early as possible. This Central Institute should not interfere with nor be merely a co-ordinating bureau for University Research Departments and other Research Institutes now functioning in the country. It should supplement the work of these bodies, and have, as its main objective, Research Work which is being neglected at present and which can be carried out only with the special facilities such as the Government alone can provide for. In this category comes the work which we have touched upon already, namely, the study of cultures of the countries with which India had contacts in ancient times. The core of this Institute should be the section devoted to Sanskrit, Vedic, Indo-European, and Indian Philosophy and Religion. There should be another Section devoted to Munda, Dravidian and Sino-Tibetan languages and their relation to Sanskrit ; a third devoted to the History and Antiquities of Egypt and the Near East (Hittite and Iranian) ; a fourth devoted to Central Asia, Nepal, Tibet and China ; and a fifth devoted to South-East Asian countries (including Indonesia). The Central Manuscripts Survey, which we have recommended, may function with the Sanskrit Section of this Institute.

56. Two other useful lines of work which this Central Institute could undertake would be the publication of an Annual Bibliography of Indology, and assisting scholars and institutions working in the country by functioning as a central clearance house for the supply of references, information, contacts, copies of manuscripts, etc., from different parts of India as well as from foreign centres. For carrying out its work, this Institute should have on its staff Professors and other classes of Research Scholars. The Institute should devote special attention to the task of training younger scholars through special training courses and fellowships. Some of the Fellows might be trained abroad, and, in some cases, the Institute might also arrange to invite specialists from outside. The archaeological missions to outside countries, proposed above, should be organised by this Institute. But these missions should not consist only of pure archaeologists, but should be composite missions comprising linguists and literary men, folklorists, students of art, etc., so that the material studied or brought might cover all aspects of the culture of these countries. The administrative set-up of this Central Institute of Indology need not detain us here ; it will, of course, have a body of experts to advise and to govern and direct its activities.

57. Onething, however, needs to be emphasised again : The Central Institute of Indology cannot and should not be started without a strong Sanskrit section ; in all respects, Sanskrit should receive due attention here as the core subject. There is cause for the apprehension that Archaeology, History and other allied subjects would overwhelm and smother Sanskrit and ultimately elbow it out. The Commission wishes to urge upon the Government to see that this will not happen.

Co-ordination

58. Reference has already been made to the need for uniform standards and procedures among the Universities regarding their higher Research Degrees. Both in respect of the Research done at the Universities and that carried out by private individuals or bodies, certain lines of improvement can be suggested. There are endless subjects awaiting Research, and the scope for work is, indeed, large. Still there is the undesirable duplication of work and overlaping of effort. Greater co-ordination and the development of an attitude of adjustment among Sanskritists and Indologists would considerably minimise the possibility of duplication. The Inter-University Board issues, from time to time, a Bulletin mentioning subjects taken up for Research in the different

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Universities, but this Bulletin is not sufficiently well-known to teachers and students. A year-to-year inventory of subjects of research in the field of Sanskrit and Indology, which is actually being done or which is being earnestly taken up, should be published and circulated to the Universities. This inventory should be prepared by the Central Institute after first-hand checking. It might be that some scholars, who had the facilities for getting some valuable material in the form of Manuscripts, etc., would 'corner' work and indulge in 'pegging' and preventing others who had probably more time and energy to do the work on the same subjects more expeditiously. Some scholars are reticent about the work which they are doing or have on their programme, lest some one might forestall them by putting out a 'half-boiled' production on the subject on which they are doing or hoping to do a solid piece of work. If an atmosphere of genuine co-operation was created, the two scholars might avoid duplication and competition by doing the work jointly.

Conferences

59. The periodical Conferences in the field of Indology serve a very useful purpose in the matter of such co-ordination. By the very mingling of scholars from various Universities and Institutions in different parts of the country, the Conferences engender a spirit of co-operation and collaboration. The main Conference in the domain if Sanskrit and allied subjects is the All-India Oriental Conference, which meets once every two years at different centres. Among the Indian Conferences dealing with the Humanities, this Conference covers the widest field and has the largest number of Sections. Two other Conferences born out of the All-India Oriental Conference are the Indian History Congress and the Indian Philosophy Congress, both of which meet once a year. There are also the annual meetings of the Linguistic Society of India, the Numismatic Society, and the Museum Association. Of all these, the Oriental Conference is the biggest all-India forum of Indological scholars. It has its own Sections covering the subjects of the two separate Congresses, namely, of History and Philosophy. It is a major Conference of the country on the side of the Humanities, and stands on a par with the Indian Science Congress. Yet it does not receive from the Government the support and encouragem which the Indian Science Congress gets. W would recommend the placing of the All-In Oriental Conference on a permanent ba with adequate financial resources to maint an office and to put forth some specific wo all through the year.

60. There is much scope for the expansi of the work of the Oriental Conference. F instance, to its existing Sections, it can useful and a further Section devoted to Greater Ind and Indian Cultural Contacts abroad. T Government should help the Oriental Conf rence to get foreign scholars to come a participate in this and similar other Section The Pandita-Parishad should be made a regul feature of all the Sessions of the Conferenc The three-day Session of the Conference shou be enlarged into a five-day Session, and t various Sections should thus be enabled to d a larger amount of work by a thorough di cussion of the more important papers. Wit out in any way reducing the popularity o this largely attended Conference, a more rig rous standard should be applied in the matte of the selection of papers. The summaries o papers should be got ready fairly in advan so as to make more serious discussion possibl As the All-India Oriental Conference is th premier forum for Indological studies in th country, and as all scholars, young and old look up to it for recognition, it certainly ac as a great incentive for work. It also open up before scholars new avenues of work an brings them into contact with fellow-worker in allied fields. The Conference has thus vital role to play in the growth of Researc and the promotion of enthusiasm for Sanskr studies among the younger scholars. W therefore, suggest that all facilities should b given by the Universities and similar bodies t as many of their scholars as possible to atten its Sessions.

61. By helping the All-India Orient Conference to develop new Sections related t Asian countries and cultures, the Governmen would be securing a gain, which would b more than merely academic. In the post-wa world, when the countries of Asia have bee brought closer to one another and when th means of communication are easier, it is fe that the cultural relations between India an the other countries of Asia should be revive This object can be fulfilled in some measur

by periodica lists. It wo took the Forum of learning ar together o countries in long way in will and fe in human h partaken o sum-total of day represe nations, gre this great a of human India, had pround of i sionary and reached far blishing cu lands, our a modern tim understand place for de a common evolve a ne past cultura ambitious s All-India C help of the should exp wide-spread the oriental

62. Like tution of p stimulus fo gratifying is offering expository field of Conference to institute outstanding course of t the Confe

63. Res receive, fr public ben learning privately,

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by periodical Conferences of Asian Orientalists. It would, therefore, be desirable if India took the lead in establishing an All-Asia Forum of ancient cultures. The bonds of learning are universal, and the bringing together of scholars from different Asian countries in a common assembly would go a long way in creating an atmosphere of goodwill and fellow-feeling. At different times in human history, peoples have given and partaken of the best of one another. The sum-total of human knowledge at the present day represents the collective contribution of nations, great and small, dead and living. In this great activity of enhancing the sum-total of human knowledge, the East, especially India, had a large share, and we are rightly pround of it. If, in ancient times, the missionary and commercial enterprise of India reached far-off lands and succeeded in establishing cultural relationships with those lands, our academic enterprise should do so in modern times. The countries of Asia must understand one another, and there is no better place for developing such understanding than a common assembly of the learned, which can evolve a new partnership in the light of the past cultural relations. This is, no doubt, an ambitious scheme, but we suggest that the All-India Oriental Conference, with the active help of the Central and the State Governments, should explore the possibilities of creating a wide-spread intellectual comradeship among the oriental scholars of Asia.

Prizes

62. Like endowment Lectureships, the institution of prizes would also act as an effective stimulus for substantial Research work. It is gratifying to note that the Sahitya Akademi is offering a prize of Rs. 5000 for the best expository work bearing on a subject in the field of Sanskrit. The All-India Oriental Conference also should devise ways and means to institute a substantial prize for the most outstanding Indological work done in the course of the two years preceding a Session of the Conference.

Foundations and Trusts

63. Research Institutions and Universities receive, from time to time, some amount of public benefactions. There are patrons of learning who support individual scholars privately, and, occasionally, some Sanskritist or Philosopher is helped to go abroad on cultural work. But, comparable to the great Foundations of America, or even to that of the Tatas and a few others in this country, which help only Science, there are no special Foundations in India to help research and advanced studies in Sanskrit, Indian Philosophy, Archaeology, etc. We wish that the great philanthrophists and patrons of culture in the country come forward to create some All-India Foundations for advanced studies in Sanskrit and allied subjects.

64. It has been pointed out at the outset that Research or the critical study of our literature, thought and history was not something foreign to the spirit of our ancient writers. On the promotion on proper lines of Research in Sanskrit depends to a large extent the development and consolidation of our cultural heritage. There was a time when scholarly pilgrims from outside came to India to learn. The growth of our studies and the standards that we now develop should be such as would enable India to assume, once again, the role of a host-country in the realm of knowledge. There is also another important reason why India should now devote greater attention to Oriental Research. Oriental scholarship in Europe and America is definitely on the wane today ; the days of giants and big work in Sanskrit are past. As against this, interest in this branch of knowledge is on the increase in this country. Facilities should, therefore, be provided here, which would enable Indian scholars, to whom this subject is native, to hold the leadership in Sanskrit and Indological studies.

65. It is true that, in modern times, scientific and technological studies should receive, as they actually do, greater State support ; but there is no reason why humanistic studies should be treated with apathy and neglect. Today, in the Colleges in India, there is strong scientific and technological bias. Students crowd into these courses without much forethought. Many of these students are definitely not in a position to pursue the study of Science and Technology. Under these circumstances, one wonders whether it would not be desirable to persuade some of them to go in for the Humanities.

66. Sanskrit studies are part of the humanistic studies ; they cannot flourish, any more than other branches of the Humanities like

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Indian Philosophy, in an uncongenial climate. Unless the educational policy is rationalised and re-oriented by proper selection and introduction of general education courses strong in the Humanities, and unless the student-stream is properly channelised, there is no point in tinkering a little here and a little there and pretending to have helped Sanskrit studies, or, for that matter, the studies pertaining to other languages, literatures, philosophy, etc. We copy the West, but not fully or at its best. In the Massachussets Institute of Technology, here is perhaps the strongest course in the Humanities, and, what is more, there is compulsory provision in that course for the study of non-Western literature. If there is 50 to 60 per cent Technology or specialised stud there is 40 to 50 per cent of general educa comprising Natural Sciences, Social Scie and the Humanities. The entire Gene Education Programme in the United State compulsory. We would, therefore, sug that, side by side with Science and Technol the Humanities, and particularly the study Sanskrit and Indian Philosophy, History a Culture, should receive adequate attention University education, and that, in the Uni sities and Research Institutions, the facil for Sanskrit and allied Research should substantially increased on the lines indica in this Chapter.

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Chapter VIII

MANUSCRIPTS

1. During its history extending over more than 4000 years, Sanskrit has witnessed a stupendous output of literature. Not only did its literary activity develop and express itself in a very large number of branches of knowledge, but in each branch also a prodigious amount of continuous production of literature has taken place. It will be no exaggeration to say that, among all ancient languages, Sanskrit excels in the sheer number of the works and authors that have enriched it down the centuries. All this literary material of Sanskrit has been handed down both orally as well as in written form. In the latter form, this vast mass of literature has been preserved in different kinds of scripts and on different kinds of materials, like birch-bark, palm-leaf and paper, and also occasionally on cloth, wood and stone. This written mass of literature is interesting not only for the diverse materials it has used but also for the diverse forms of writing it has employed, and the attendant arts of calligraphy and illumination.

2. The primary interest of these written materials lies of course in their being the medium of preservation and perpetuation of the growth and development of Sanskrit literature and learning in all their manifold branches. The study of Sanskrit has always been closely linked with these manuscripts in which its works have been preserved. In ancient times, as the saying goes, *Kosavan Acaryah*: He was a greater teacher who had larger collections or a more representative library of manuscript works. More manuscripts meant access to rare and higher contributions in each special branch of studies; and even in the case of single works, the greater the number of manuscripts, the greater the facility to consult and decide upon the better readings (*patha-bhedas*) in difficult contexts of the texts and in matters of controversy. While thus each teacher had his own collection of manuscripts, either in his house or in the school or in the temple or religious establishment to which he was attached there were also, in a quasi-public manner, collections belonging to educational establishments, monasteries, temples, colleges and palaces of kings, where leading scholars of the time were patronised, debates were held, and literary activity promoted. Thus the places of preservation of manuscripts were also varied and were spread over different and distant parts of this vast country.

3. During the centuries when India was holding a position of pre-eminence and even of leadership in the field of intellectual activity and spiritual culture, Indian literature as enshrined in the manuscripts was taken by religious teachers and scholars to countries outside the borders of India, for preservation, transliteration (if necessary) and translation into the local languages. It is well known that the excavations in Central Asia have unearthed fragments of Sanskrit literature of great significance to the early history of its growth, that works of Indian fable literature, mathematics and medicine have been translated into the languages of the Middle East, that quite a number of the Indian classics have been taken to the countries of South-East Asia where they have formed the basis of versions in the local languages, and that a considerable mass of Sanskrit literature, in the branches of Buddhism and Indian Philosophy, exists in Tibetan and Chinese translations, though in India itself the Sanskrit originals of a good many of these texts are no longer extant.

4. The recovery of India's past rests not merely on monuments and documents in stone, in the shape of architecture, sculpture and inscriptions, but on these manuscripts also, and to a much greater extent. Realising the importance of manuscripts, pioneers in the field of Indian studies, both in India and abroad, had begun even at the very initial stages to collect and preserve the manuscript material lying scattered all over the country. Chinese Buddhist scholars like Fa Hien, Hiuen Ts'ang and I-Tsing came to India with the acquisition of Sanskrit manuscripts for study and translation as one of their main objectives. Sanskrit manuscripts relating to subjects like Logic, Metaphysics, Medicine,

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Astronomy, Romance and Fables, and Mysticism were very much in demand in the lands of Iran, Iraq and Syria during the Sassanian period and in the early centuries of Islam. In India, rulers and rich men as well as scholars have been building up their collections of manuscripts all along, from the ancient times down to the present age. We have information about collections of books in Buddhist monasteries and Universities like those of Nalanda and Vikramasila, and in Jaina *bhandars* or libraries. A distinguished Sannyasin-scholar, Kavindracharya, patronised by the Mogul Emperor Shah Jahan, had a rich library of manuscripts at Banaras, the catalogue of which is available and the manuscripts from which, bearing the owner's name, are now found scattered all over the world.

5. The first collection of Sanskrit manuscripts made in modern times under European auspices goes back to the years 1774-79, when the Chambers Collection, which later became the nucleus of the Berlin Collection, was made in India. During the years 1796-1806, Col. Mackenzie, an Engineer and Surveyor in the employ of the East India Company, made a huge collection in Madras and the Deccan of manuscripts, copies of inscriptions, accounts of local legend and history, plans, maps, etc., which was purchased by the East India Company and later catalogued by H. H. Wilson in 1828. By the middle of the 19th Century, as a result of the discovery and study of Sanskrit by European scholars and for the pursuit of Sanskrit Research by them, a certain amount of manuscripts relating to Sanskrit literature had been collected and carried to different Universities and libraries in Europe, and many of those manuscripts have been described by European Orientalists in catalogues. This work reacted in creating an interest in India itself in searching and surveying the manuscripts lying in the public and private libraries of India. In 1838, a list was made of the manuscripts in the possession of the College of Fort William, Calcutta, and, in 1857, of the collections in Fort St. George, Madras. In 1859, F. Hall prepared a bibliography and index of Sanskrit philosophical works and authors, mainly based on materials available in manuscripts in Banaras. The collection of manuscripts in the Banaras Sanskrit College was being serially noticed in the *Pandit*; and from 1868 onwards, efforts came to be made in different parts of India, in the West, North, East and South, and the Interior, and Reports of Search for or Actual Lists or Catalogues of Manuscripts in private possession and in libraries were produced. Even the outlying countries of Nepal and Ceylon were surveyed for this purpose. Rajendralal Mitra and Haraprasad Sastri from Calcutta wrote on the manuscripts available in Nepal relating to Mahayana Buddhism and allied subjects. Foreign scholars working in India like Kielhorn, Buehler and Peterson, and Indian Pandits and scholars like Radhakrishna and Rajendralal Mitra, Bhagwanlal Indraji, R. G. Bhandarkar and Haraprasad Sastri, interested the Governments of the different provinces to undertake the survey of manuscript material in their respective regions, to organise collections into well-formed libraries and to prepare and publish reports and catalogues of these collections. Meantime, more collections of Sanskrit manuscripts were going out of India also, and the cataloguing of these foreign collections was being taken in hand. The volume of manuscripts which had come to the knowledge of scholars had grown so much and the venue of their deposit had also become so diverse and far-flung towards the end of the century, that one of the eminent orientalists, who was especially interested in manuscripts and their cataloguing, the German Scholar Theodor Aufrecht, undertook to consolidate in an alphabetical register the names of works and authors in the field of Sanskrit literature, giving reference to all the manuscripts of works then known in a very useful compendium, which he called the *Catalogus Catalogorum*. He issued three volumes of this monumental work between the years 1891-1903, comprising of 1195 pages in all and in this work he indexed 98 lists and catalogues of manuscripts then known to him. The *Catalogus Catalogorum* of Aufrecht may be taken to be a landmark in the history of the study of Sanskrit manuscripts.

6. As we have seen in the Chapter on Historical Retrospect, research-consciousness had been fast growing in India itself, as a result of which Research Institutes had been founded, Universities had begun to take interest in Sanskrit Research, and the Princely States had founded Sanskrit Colleges ; and, in all these places, new collections of Sanskrit manuscripts had come to be formed. Some of the provincial Governments had also orga-

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nised travelling groups of scholars for the search of manuscripts in different centres of Sanskrit learning; and the amount of Sanskrit manuscript material which had come to be known in the decades after the appearance of Aufrecht's work had become so enormous that it was necessary to take fresh stock of the situation regarding private and public collections of Sanskrit manuscripts. The need was felt that Aufrecht's work should be revised and brought up-to-date; and, at the suggestion of the late Dr. Woolner of the Punjab University, made in the year 1934-35, the Madras University finally undertook, at the end of 1935, the project of revising and making up-to-date Aufrecht's work with the production of a *New Catalogus Catalogorum*. Dr. Woolner had himself urged that the Madras University should take up the work because of the exceptionally numerous and rich collections in the South.

7. When the work was started on a *New Catalogus Catalogorum*, it came to light that besides the catalogues published since the time of Aufrecht, there was also a considerable number of both public and private collections for which there were no printed catalogues. Special efforts were then made by the Madras University to employ persons and procure hand-written lists of these collections. It was also revealed during the preparatory stages of this work that similar lists could be made of collections of Sanskrit manuscripts built up by eminent private Sanskrit scholars of the past which were generally lodged with their descendants. The estimates of the additional material worked to eight times that of the material which Aufrecht had impounded in his *Catalogus Catalogorum*. Aufrecht had omitted from the scope of his work the entire manuscript material relating to the Prakrits and to Buddhism and Jainism. There is now no excuse for omitting this at the present stage of the history of Indian Studies, when the *New Catalogus Catalogorum* had been undertaken. All these fields were intimately related to Sanskrit, and their study went hand in hand with that of both Sanskrit language and literature. The survey made for this purpose of Jain and Buddhist manuscripts by the *New Catalogus Catalogorum*, together with the survey made for the field of Jainism by the *Jina-Ratna-Kosa* undertaken by the Bhandarkar Oriental Research Institute, showed a further enormous quantity of manuscript material. In fact, the Jaina monasteries and their lists required a complete examination, for, they contained many a rare work belonging to general Sanskrit literature and to the non-Jaina systems of thought.

8. However, the search for manuscripts and their collection being an ever-growing work, it was necessary for the *New Catalogus Catalogorum* to draw a line at point of time and fix the number of Catalogues and Lists to be used in it. But information continued to be collected, and actual hand-made and printed Lists or Catalogues of several further collections have also accumulated after the publication of Volume I of this work. All this information about manuscript collections in the country has been gathered by the compiller of the *New Catalogus Catalogorum*, Dr. V. Raghavan, by correspondence and by casual survey work carried out from time to time. In 1953-54, the Madras University sent him abroad to make a survey of the Sanskrit manuscript collections in Europe, and it was then discovered by him that, in addition to about 20,000 manuscripts already catalogued by European Orientalists, these European libraries contained about 20,000 more, for which no printed catalogues had been prepared and the existence of the collections of some of which had not even been known to scholars near or far. Therefore, a survey was made and an inventory of these 20,000 manuscript was prepared by him.

9. The tours of the Sanskrit Commission all over the country afforded the Members an opportunity to make further investigation in respect of these manuscript collections in the country, and it was revealed during the course of their investigation that, in addition to the information collected and unearthed so far for the work of the *New Catalogus Catalogorum*, there were fresh centres and libraries having collections of manuscripts not so far known to the Indian scholars. Note has been taken of fifty new collections that have come to be known during the itinerary of the Commission. It was also revealed in these tours that, even in the older collections known already, there was a vast amount of further accession of manuscripts.

10. There are still some areas of the country where manuscripts have not been surveyed in any seriousness either by official agencies, by local institutions, or by private

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individuals who are interested in this line. Rajasthan, Gujarat and Kathiawad are rich in manuscripts, particularly Jaina collections, many of which have not yet been brought to the notice of scholars. The area around Nasik and the banks of Upper Godavari has not been properly explored. Assam and Orissa are also virgin fields. The Himachal Pradesh needs to be explored carefully, for, information was given to the Commission about the existence of several manuscript collections there. Instances could be multiplied, but it should be pointed out that, even in areas which have already been regularly tapped, there are still many more collections requiring examination, for instance, in Banaras and Kera'a. Kerala has been responsible for the enrichment of research in the recent decades by its yield of manuscripts of some very important early classics. A more thorough and intensified combing of Kerala and its Nambudiri houses could still be expected to place in our hands some of the missing masterpieces which research scholars have been anxiously looking forward to come to light.

11. As indicated in Chapter III (The Present Situation), the position regarding the manuscripts in the matter of both preservation and utilisation, in the different Institutions visited by us, was not satisfactory. It was found that both in well-formed libraries and in collections commanding less resources of funds and personnel, the collections made had either been not examined at all, or the lists and catalogues prepared could not be completed or published. In some of the collections we found that even the bundles of manuscripts of different works had not been untied; and, owing to the lack of space as well as of furniture, these manuscripts were all heaped together or thrust inside odd places. In some places we found that the work of collection was still going on, and manuscripts were still flowing in. We had further other cases of establishments where local scholars and enthusiasts complained that though they knew of actual places where manuscripts were available, funds were not forthcoming for acquiring them. There were other collections which were kept inaccessible to outside scholars, particularly some of the collections in Palaces, which could not even be seen by this Commission appointed by the Government of India. Some of the well-established libraries and institutes had the press-copy of the volumes of their catalogues ready, but even these could not be sent for printing for lack of funds. All these conditions were very depressing; and the Commission could not help feeling that, even in the centres where there was adequate realisation of the importance of research work, the question of Sanskrit manuscripts was always a much neglected one.

12. Before making any detailed proposals, the Commission wants to stress the basic value which manuscripts have with reference to research work. The manuscripts are no doubt the medium of the preservation of Sanskrit literature, and it is on the basis of these manuscripts that texts have to be edited and theses have to be prepared. The important texts of Sanskrit classics like the Epics, the great poems and plays, and the outstanding philosophical writings, have, as a direct result of their popularity, come to be handed down in large numbers of manuscripts of the same work with a lot of textual variations. The examination of the available manuscripts of a particular important text taken up for critical edition or study has, therefore, become most essential for research.

13. Secondly, in its long history Sanskrit literature shows a recurrent phenomenon that the appearance of an outstanding author or work always threw into oblivion, or desuetude, the works composed by earlier writers. Well-known examples are there of the plays of the pre-Kalidasa dramatists; the early poems referred to by Patanjali; the writings of the pre-Sankara expounders of Vedanta, the early Sankhya exponents, the grammarians before Bhartrhari; and hosts of other poems, plays and works of the early times that are referred to in the later literature which is still fortunately surviving. The recovery of these early authors and their productions can only be made by fresh efforts and a more intensive survey of the manuscript material lying all over the country. That the field could still yield major works was clearly shown by the discovery of Kautilya's *Arthasastra* and the plays of Bhasa and a very old medical treatise like the *Kasyapa-Samhita*. It is pointed out sometimes that it is enough if only some particular important and missing manuscripts are searched for; but these alone cannot be hunted out. As in the manuscript collections

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good and indifferent materials are always mixed up, and as it is only in the heaps of these mixed collections that outstanding works have also to be discovered, it is necessary to survey widely and collect all that comes.

14. Thirdly, the question of manuscripts has the most vital bearing on the content and standard of research work now being done in the field of Sanskrit by the Universities and Research Bodies. This question has a vital connection also with the actual reading and learning of Sanskrit in its different branches. In the field of research, owing to the lack of more important early material relating to the formative periods of the different disciplines, research scholars are again and again going over familiar grounds. To take the example of Alankara: discovery has yet to be made of the manuscripts of the pre-Abhinavagupta commentaries on the *Natya-Sastra* of Bharata, and of productions of outstanding writers like Bhatta Nayaka and Bhatta Tota. In the field of pre-Sankara Vendanta also, works of authors like Upavarsa, Baudhayana, Bhartrprapanca, and Sundara Pandya, which are referred to in later texts, have to be searched for. The students and editors, for lack of fresh and significant new materials, content themselves with the material available and familiar, which has been either well worked upon already or which is of comparatively lesser importance. For lack of new manuscript materials, a good deal of the research work now being done is just in the form of a *rechauffé*. This desperate state of affairs could be illustrated from every Sastra, such as Nyaya, Vedanta, Ayurveda, Jyotisa, etc. It is well-known that in the curricula of the Sastra studies of the Pandits themselves, till research brought forth some of the more important earlier classics, the syllabi in traditional Pathasalas and Tols were confined to the later phases of the different Sastras: and outstanding works of the earlier formative period, and productions of those who established later schools and started new *prasthanas*, e.g., the *Dhvanyaloka* in Alankara, the Pracina-Nyaya works, the Prabhakara school of Mimamsa, and the works of Mandana, were neglected.

15. Sometimes even well-intentioned scholars feel that quite a sufficient number of manuscripts has been collected and that the hope for a great discovery has no further chance of fulfilment. This is totally wrong, and the tendency which this reflects, namely, continued complacency or unwillingness to explore and the lack of venturesome spirit, is regrettable. Even in the collections already known, there exist earlier and more important works, which, because of the lack of painstaking examination, have been neglected, in preference to later and inferior works. There is no doubt that fuller and more careful exploitation of the manuscript material available, and more careful search for fresh manuscript material will tone up, enrich and raise the standard of Sanskrit research, of actual teaching now going on and of publication.

16. The discovery of the lost works of antiquity can extend the bounds of our knowledge, and even alter certain well-established notions about the nature and variety of ancient Indian thought and culture. There may yet remain, as indeed indications show, many a work which, if discovered, would bring in the present context a new significance to the pursuit of Sanskrit studies.

17. While in Sanskrit studies, it may legitimately be said that, in the West, the age of the great giants is past, as also the pioneer period when meticulous textual and manuscript work was undertaken[1], there are enthusiastic scholars from abroad interested in specific works and branches of study who still come to India and manage to take away with them to countries abroad the manuscripts they want, in smaller or larger quantities. There is no way of stopping this steady flow of Indian manuscripts to outside countries. At the same time, owing to lack of facilities, Indian scholars have been forced to work on a restricted available material only, and in all branches they have always been constrained by circumstances and have never felt like embarking upon exploratory field work. This is true also in the field of manuscripts. Therefore the undertaking of the work of manuscript surveying would add a fresh dimension to our studies and bring more substantial grist to the mill of our research scholars.

1. It may be noted that when Government first started the work of manuscript survey and collection, it was proposed by Kielhorn that the manuscripts collected should be sent to Europe, as erudite Sanskrit scholars capable of examining and cataloguing them existed only in Europe. But when enquiries were actually made, only five Orientalists of Europe came forward to do the work.

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18. The Commission was informed that the Central Government had an Art Treasures Purchase Committee and that rare manuscripts were also purchased now and then by this Committee. The very name of the Committee and the nature of the work it has so far done show that manuscripts which may be valuable only from the artistic point of view—whether calligraphy or illumination—come within its scope. But manuscripts which are artistically noteworthy may not necessarily be of any special literary value for their contents. The objective of this Committee and its operation are such that they cannot meet in any manner the question of manuscripts as literary or intellectual material discussed here by us. From the point of view of quantity also, what this Committee could do for manuscripts would not touch even the fringe of countless collections of manuscripts lying in the country, which might not be distinguished by beautiful calligraphy or valuable miniatures and illuminations, but might possess unique significance for the study of the Indian mind and spirit.

19. It is not as if the question of manuscripts has not been duly emphasised. At least, those who have intimate contact with it have been, during the recent past, time and again, reading papers on the subject, and stressing it continuously in their addresses and communications at Conferences. In some of its Sessions, the All-India Oriental Conference also has passed resolutions calling upon Governments at the Centre and in States to devote their attention to this question of the surveying, safe-guarding, collecting and cataloguing of the available manuscripts. The general conditions of neglect which Sanskrit studies are facing all round do also affect the question of the manuscripts. The Pandit families and those in charge of religious institutions, where such collections of manuscripts exist, are all becoming less and less interested in the preservation of these manuscripts through both ignorance and penury, and though the danger of their being sold to foreign agencies cannot be said to be so grave to-day, there is a real danger of their wholesale destruction through neglect and through natural agencies (rain and damp, rats and mice and insects, rotting and being worm-eaten, and becoming brittle through age). Some of the owners are pathetically attached to these as heirlooms of their families, but have no facilities to maintain them in proper condition. All this imposes a great responsibility upon scholars, institutes and authorities to make a systematic and sustained effort to rectify and improve the situation by devising various methods by which these collections could be surveyed, brought under well-managed libraries, or at least helped to be better preserved in their original places of deposit, and utilised by scholars.

20. It is needless to emphasise that, in the study of the past, the literary and the monumental evidences have to be taken together and co-ordinated in the work of interpretation of our civilisation. Often the monumental evidence can be satisfactorily interpreted only with adequate correlation with literary evidences. While from the scholarly point of view this is so, in actual practice it is found that the literary material is neglected, and though the authorities devote a good deal of attention to archaeological work, they do not think that it is a matter of equal importance to take care of the literary material lying in the manuscripts all over the country.

21. During its tours the Commission found that in many centres in North India, manuscript collections and libraries had been formed with large quantities of manuscripts taken from South India. All these South Indian manuscripts are written in the South Indian scripts, Grantha, Telugu, Kannada and Malayalam, and it cannot be said that there is in these centres an adequate staff conversant with these South Indian scripts to be able to deal with these manuscripts. This difficulty does not arise in South Indian manuscript libraries where the bulk of the North Indian manuscripts on paper that have come in are in Devanagari script, which is known to all Sanskritists in the South. There is, indeed, difficulty in engaging an adequate number of well-paid South Indian Pandits or assistants in these North Indian libraries. Santiniketan had its collection made mostly of South Indian manuscripts which lay there in a condition of neglect, and these had eventually to be transferred to the Adyar Library in Madras. It would be necessary for these North Indian libraries with a large percentage of South Indian manuscripts to employ qualified South Indian hands; they are necessary not only for the preparation of the catalogues but also continuously for looking into

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these manuscripts whenever scholars enquire for information and extracts, or request collation-work to be done with those manuscripts.

22. The Commission saw, during its inspection of the work in the different manuscript libraries and of the work of editing texts undertaken at different centres, that the availability of more staff and facilities to consult other manuscripts of the texts taken up for editing could improve the work in manuscript libraries. Apart from the lack of funds for collecting manuscripts, there were cases where the libraries were woefully under-staffed for the purpose of examination of the manuscripts. The usual practice was to have the manuscripts examined by Pandits and Scribes, and then to have their accession list prepared. If this very first examination of the manuscripts is not made in a conscientious and scientific manner, the wrong identifications and the incompleteness in the account of the contents of the manuscripts will persist through all the further stages of cataloguing and research. Many of the codices contain more than one work, and quite a good number contain a host of minor works; and unless adequate care is taken at the very stage of primary listing, further stages in the cataloguing will be vitiated and many a work may be missed.

23. In the work of the cataloguing also, there is no uniform method followed, and several of the catalogues are defective in respect of identifications and the references and comparative data presented. An enormous amount of literature is still embedded in the manuscripts, and however speedily our publications come out, a large number of works and authors and information about them would, for a long time to come, continue to be known only from the catalogues of manuscripts. Proper care should, therefore, be taken to see that the catalogue is informative as well as accurate. As numerous catalogues have now been published, it may be necessary, in the opinion of some, to follow the classical method of the descriptive catalogue in which, irrespective of the importance or the much-printed nature of a work, many pages are taken by the reproduction of extracts of the beginnings and the ends of the manuscripts and other details from them. It has been suggested that nominal catalogues in tabular form, giving the essential details of the manuscript, its number, name, author, etc. might be adopted, and that more detailed descriptions and critical notes could be given in the Appendix in respect of those manuscripts in the collection which are rare and are of greater value. Both methods could be followed if proper economy was kept in view, and if no essential information, which would otherwise remain unknown, was slipped over. The question of the editing of texts by the manuscript libraries themselves is dealt with in the Chapter on Research.

24. From the foregoing observations, it is clear that, in the main, action should be taken in respect of manuscripts in two spheres, namely, at the Centre and in the States. Unless a Central Organisation was set up, a complete survey of the manuscript material all over the country could not be effectively planned and executed. A central policy backed up by Governmental authority is necessary, firstly to rouse the consciousness of the public and the owners in respect of the value of these manuscript treasures, and also to give an official status to those who would go out on the work of surveying and collecting manuscripts. Secondly, there may be a large number of owners of manuscripts who may not be willing to part with their family collections; but in such cases the Government can devise a method by which owners may be helped and given the facilities required to preserve their manuscripts better and make them available for transcription, loan on consultation. Numerous witnesses pressed before the Commission this idea of a Central Department for the survey and collection of manuscripts. Shri C. D. Deshmukh emphasised the need for a Central *Mutrka-Saranya;* and Shri S. A. Dange, Membere of the Loka-Sabha, pointed out that the manuscript question deserved top priority. The actual institution of a Central Manuscripts Survey was suggested by many witnesses, some of whom gave also details of the organisation and work of this Central Survey. The Central Manuscripts Survey should not interfere with the work which the State Governments and local Institutions are already doing in the field of manuscripts, but, keeping in touch with them, it should do all that is further possible by organising its own region-wise and language-wise branches. There could be four zonal branches, the Eastern, covering Assam, West Bengal, Bihar and Orissa: the Southern, covering Andhra, Madras, Kerala

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and Mysore, the Western, comprising Bombay State (Maharashtra and Gujarat), Madhya-Pradesh and Rajasthan; and the North-Northwestern, covering Uttar Pradesh, Delhi, Himachal Pradesh, Punjab, and Jammu and Kashmir. The staffs of these branches should be composed of people conversant with the scripts of the regions covered by each, and should comprise those who would do peripatetic search and collection work, and those who would work at the office, recording accession lists and cataloguing the collections.

25. It is not as if there are no individuals or groups, as in the families owning manuscripts, who, out of public spirit or owing to their inability to maintain their collections, are prepared to present them to Government or to Public Institutions. It was brought to the notice of the Commission that sometimes offers were made; but no party or agency was available to receive or to be in a position to take care of and use the collection. A still larger number of cases existed in which a nominal consideration could induce owners to part with their manuscripts. In the sixties of the last century, when the manuscript collection work was about to be taken in hand by Government, it proposed to honour suitably the Pandits and the owners who presented their collections of manuscripts for public utilisation. It is well within our knowledge that manuscripts are still being collected or purchased for a mere song, either by Indian agents or by foreign scholars themselves, for foreign libraries and institutions. If legislative provision could be made to prevent historical and archaeological material from going out of the country, it is not known why similar provision could not or should not be made to prevent the exportation of literary material. The fact that a good mass of India's manuscript material has been taken out of the country is a sore point with many of our patriotically-minded lovers of Sanskrit; and occasionally resolutions have been moved at the Sessions of the All-India Oriental Conference and other meetings urging upon the Government to move in the matter of recovering these manuscripts and bringing back these "exiles" to our country, though no practical way to do this could be suggested. In any case, further drain on our manuscript resources by their being quietly permitted to be taken out of the country must be put a stop to. However, both in respect of sale and export, as well as internal collection work, it was poined out by some witnesses that measures of force could be employed only with proper tact and care. For, there were owners perverse enough to ruin their collections underground or prevent anything being done with their manuscripts. A specialist witness, Dr. L. A. Ravi Varma, formerly Curator of the University Manuscripts Library and now of the Palace Manuscripts Library in Trivandrum, actually referred to an owner destroying a previous manuscript before the very eyes of the person who wanted to have it. We also hear of manuscripts being thrown into tanks and rivers rather than being handed over to others. As the Government already has an extensive revenue machinery and educational inspectorate, as also the newly started Public Relations Department, which reach out to the smallest unit of administration in the villages, adequate steps can now be taken by Government to enlighten the owners about the public and cultural value of their manuscript possessions. There are, indeed, many stupid pesrons who do not feel any qualms in throwing out their manuscripts into the river, which appears to be a time-honoured way of relieving oneself of this kind of unwanted burden. Still more foolish persons were reported to have used manuscripts to meet scarcity of fuel. Shri Justice A. S. P. Ayyar of the Madras High Court narrated the story of a Nair servant who produced hot water at short notice by stuffing the oven with the bundles of the palm leaves of the *Astanga-Hrdaya*. It is said that Dr. Ganganatha Jha discovered the manuscript of Udyotakara's *Nyaya-Varttika* from the high window of a Pandit's house where it was stuffed to prevent rain water from splashing inside. Anecdotes of discoveries of manuscripts from bazars, where they had been weighed and sold as waste paper used for packing groceries, were also not wanting.

26. It is not possible for anyone interested in the culture and the heritage of the nation, or for the authorities who owe a duty towards national cultural material, not to pay heed to these distressing facts. The magnitude and the sheer geographical extent over which manuscripts are scattered make it inevitable that, unless the matter is taken up at Central and State levels, this steady tale of destruction or loss cannot be prevented, and what still remains cannot be conserved and utilised.

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27. So far as the Central Office of the proposed Manuscripts Survey is concerned, there should be, first, a periodical Bulletin which would publish lists or brief accounts of the manuscripts surveyed, transcribed, loaned or collected from time to time; secondly, there should be more detailed catalogues of the collections made and examined; and thirdly, a series of critical editions of the most valuable manuscripts discovered from time to time. It is not necessary that all these works should be carried on only by the members of the staff of the proposed Central Manuscripts Survey; the help and co-operation of outside scholars could also be recruited. Another important work which this Central Manuscripts Survey should do is to acquire film-copies and photostats of important manuscripts in foreign libraries, and to help as a central clearing house for Indian scholars who want to enquire about manuscripts in Indian and foreign libraries (including those in Nepal), and assist them by procuring loan of copies of manuscripts.

28. The availability of mechanical facilities today for micro-filming manuscripts and preserving them within a short space, and sending them out for use, through micro-film readers, even by scholars at a distance, make the work of manuscript preservation and utilisation more easy than it was sometime back. Micro-filming facilities are now available in almost all foreign libraries. In India, however, these facilities are available only in a very few places. It is sad to reflect that a manuscript can be obtained by an Indian scholar, much more easily and quickly from a European or American library, than from a neighbouring Indian library. Library services in this direction should be modernised, and made available in all centres where there are accumulations of manuscript collections. Consistent with rules governing the safety of manuscripts and indemnity against loss, and the exceptionally bad condition in which some manuscripts may be, libraries should make their manuscripts available to responsible scholars through accredited official or non-official institutions. No library which did not afford such facilities, it should be understood, could look forward to financial assistance from the authorities.

29. Coming to the States and manuscript libraries already existing there, either under official or under non-official auspices, the Commission found that, in many cases, the primary work of collecting manuscripts had ceased. The authorities remained content with receiving casual presentations or making stray purchases. Sometimes the record under the heading of collection work made by libraries showed that the collection was no more than change of hands or administration, of collections going from one part to another of the same building. Where such changes helped better preservation and access to scholars, they were to be welcomed; otherwise this merely resulted in change of names and numbers and difficulties of tracing manuscripts. Regular field or peripatetic work for the search of manuscripts should be undertaken by these Institutions; and it should be borne in mind that an eye should be kept on intense search directed towards the discovery of specific masterpieces which are possibly still hiding. The question of a thorough examination at the very initial stages of accession has already been emphasized. It was found that the staff required for this work was not adequate in many libraries. Similar was the case in respect of accommodation, which was very limited in many manuscript libraries or sections. There were no uniform methods, followed in the libraries, for the use of chemicals or oils for the preservation of manuscript material, or for mending damaged manuscripts. The National Archives in Delhi have systematised processes which could be publicised to a greater extent, and the libraries directed or helped to employ these processes or to utilize the services of the National Archives. The consultation and loaning facilities afforded by many libraries were also not up to the mark. Sometimes it took a few days even for scholars working in the same building, to get on loan a manuscript deposited in another block of the building. The reading-room facilities for those who would use the manuscripts within the premises also require to be improved. All manuscript libraries should have a complete card-index of their collections both by authors and works. The rarer manuscripts, noteworthy for antiquity, special materials, script, or illumination, should be kept in special show-cases, which of course is done in some of the better equipped manuscript collections. Generally, the Manuscript Library in any State, as compared to a Museum or even a Record Office, is far less cared for. A

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properly kept Manuscript Library, with its show-cases of rarer exhibits, would form one of the attractions to the citizens and to visitors in a particular locality.

30. Reference has already been made to cataloguing work. We found in our visits to the libraries the following deficiencies or difficulties in respect of catalogue work:—

(1) Some libraries had not at all examined their collections;

(2) Some had mere accession lists; and

(3) Some had prepared detailed catalogues, and had even made the press-copies of these ready, but could not print them.

At the same time, these institutions and libraries engaged themselves in other publication work, *e.g.* of text-editions and expositions. Financial assistance should be given to these libraries and institutions, earmarked for examining and cataloguing their manuscripts, and also for printing and publishing the catalogues. It is our feeling that where there is concentration of manuscripts, institutions and libraries should, as far as possible, give priority to cataloguing work over the work of editing texts and publishing studies. The first duty of a library is to make its contents known to the world of scholars.

31. The work of publishing texts can no doubt be carried on very conveniently in a library having manuscript resources. But as we have pointed out in the Chapter on Research, in some libraries this editorial work does not happen to be done properly and in a critical manner. It would, indeed, be better if such libraries concentrated on cataloguing work and provided facilities for outside scholars to exploit their manuscript material. We should not be understood as saying anything against the texts-series which many manuscript libraries are publishing. On the other hand, it is our firm view that each manuscript library should publish its own series of texts. The anxiety of the Commission is only that these editions should be carefully prepared, so that they attain the required critical standard and can be useful for further scholarly work. Owing to the exigencies of departmental transfers and promotions and certain other local considerations, it is found in libraries and manuscript collections that not infrequently persons not specially qualified happen to be in charge of manuscript libraries and their cataloguing and editorial work. It is necessary, in the interest of the manuscript work, that only properly qualified persons are in charge of manuscript libraries, and that they do their work with the help and advice of Committees of scholars interested in various lines of research relating to manuscripts and critical editorial work.

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Chapter IX

SANSKRIT UNIVERSITY

1. The idea of a Sanskrit University has already been touched upon, while dealing with the Pathasala system in the Chapter on Sanskrit Education. This has been very much in the air, and while a large number of our eminent witnesses supported it and thought that it was quite feasible, some others, equally eminent, were opposed to it. Among those who pleaded for a Sanskrit University, some had only hazy notions about it; and different protagonists had somewhat different conceptions of it. We, therefore, desire to clarify here the conception of a Sanskrit University, and to show how far it is a feasible proposition, and what form it could, according to us, usefully take at the present stage of Sanskrit studies.

2. The idea of a Sanskrit University has some history. With a view to encouraging the neglected aspects of education, particularly Sanskrit and Arabic, the Lieutenant-Governor of the Punjab and the British Indian Association of the N.W. and U.P. proposed, in 1869, the starting of an *Oriental University*, side by side with the new Western type of Universities for literature and science. However, this proposal was given effect to by the British authorities only on a smaller scale, and, as a result, an Oriental College, and not a University, came into being in Lahore in 1882.

3. The Banaras Sanskrit College, which was founded in 1791 by Jonathan Duncan, has been functioning as an examining body for over a hundred years, and has today, apart from the entire Uttar Pradesh, twenty-three outside centres where candidates appear for its examinations. In 1957, a total of 16,567 students sat for its examinations. So far as Uttar Pradesh alone is concerned, there are 1014 Pathasalas and 367 institutions of the Acharya grade which are all of college status. Therefore, Dr. Sampurnanand and the Uttar Pradesh Government thought that a college of standing like the Banaras Sanskrit College, which was already functioning like a University for Sanskrit, which had the largest number of Sanskrit Departments and Teachers, which possessed one of the richest collections of Sanskrit manuscripts, and which conducted a series of Publications, etc., might well be raised to the status of a University. Pandit Govind Ballabh Pant, the then Chief Minister of Uttar Pradesh, had publicly announced this decision of his Government in 1952 at the Banaras Session of the Samskrta Visva Parisad. The Varanasi Sanskrit University Act was eventually passed in the U.P. Legislature, and the Statutes and Regulations are now being drafted. After the appointment of a Vice-Chancellor, the University will begin to function in right earnest. As most of the required conditions obtained in respect of this Varanasi Sanskrit University, it would be desirable if the Central Government gave liberal assistance to that University, so that it might develop on proper lines.

4. One other Sanskrit University, which had been conceived on a big scale, was the Somanatha University. It was an idea of the late Vallabhabhai Patel. The Somanatha Trust Deed, executed by the Saurashtra Government on March 15, 1950, with the approval of the Government of India, had, as one of its objects, the setting up of a Sanskrit University, research in Sanskrit and Indology, the spreading of Sanskrit learning and the popularisation of Hindu Scriptures. The Saurashtra Government placed the Veraval Palace at the disposal of the Trust for this purpose. But owing to the demise of Sardar Vallabhbhai Patel, the Somanatha University could not take shape, but there came into being the Samskrta Visva Parisad, which has the President of India as its head. This Parisad has reiterated at all its Sessions that Sanskrit Universities should be started.

5. Like the U.P. Sanskrit examinations conducted by the Sanskrit College, Banaras, in West Bengal, the Government Sanskrit Examination system is vested in a body called the Vangiya Samskrita Siksha Parishad, which also acts as a co-ordinating body for the Tols of that State. The constitution of this Parishad is drawn more or less on the lines of a modern affiliating and examining University.

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6. The new Andhra Government has founded a University at the renowned All-India pilgrim centre, Tirupati, with the avowed purpose, set forth in the Preamble to the Bill, of fostering Sanskrit, religion and philosophy, and the arts. The Sri Venkatesvara University at Tirupati has started in right earnest as a modern University, but its specific objects and its unique character in respect of Sanskrit and allied studies are yet to be given effect to.

7. Quite recently the Punjab Government has founded the Kurukshetra University, in which provision is to be made for the special pursuit of Sanskrit Studies and Indology. The speeches made on the occasion of its inauguration led to the wide-spread impression that it would be a Sanskrit University. Dr. Rajendra Prasad, who presided at the inaugural ceremony, mentioned the idea of the Sanskrit University and supported it. It remains to be seen how the University is going to implement this part of its objective, namely, promoting Sanskrit Studies and Indology.

8. In Puri, another great All-India pilgrim centre, the Sankaracharya, Shri Bharati Tirtha, along with several public workers including some top-ranking Congressmen, worked out a scheme for an Oriental University there; and the Government of Orissa set up a Committee in 1955 to examine that scheme. Shri Radhanath Rath, Minister, Orissa, gave to the Commission a copy of the recommendations of this Committee.

9. We may also briefly notice other efforts by private persons and bodies to found Sanskrit Universities. The late Maharaja of Alwar had announced the gift of a magnificent palace and estate of his, in a rather inaccessible part of his State, for founding a Sanskrit University; and, on the basis of this, the Bharatiya Vidya Prachar Samiti of Agra, with Dr. N. P. Asthana, a former Vice-Chancellor of Agra University, as Chairman, had prepared and issued a memorandum and an appeal for an All-India Sanskrit University (1945-46). At Dwarka, a well-known all-India pilgrim-centre, the Sankaracharya of Dwarka wanted to organise the Sri Dwarkadheesh University, and the scheme for this was published in 1947. In the South, in 1946, Dr. C. Kunhan Raja issued a booklet entitled "Sanskrit University: A Vision and a Mission", and recently (1956-57), availing themselves of the event of the golden jubilee of the accession to the *gadi* of Shri Sankaracharya of Kanchi, a number of leading citizens and Sanskritists of Madras announced their intention of founding a South Indian Sanskrit University. In Calcutta, the Ramakrishna Mission Sarada Pitha, Belur, proposes to Found a Sanskrit Mahavidyalaya with the potentiality of a University, and has issued a scheme and an appeal in that connection. Certain other Institutions also are being thought of a Universities for the promotion and specialised study of certain schools of philosophy. Thus at Brindaban, there is what is being called a Vaishnava Theological University with the present Speaker of the Loka-Sabha as its Chancellor. At the birthplace of India's great philosopher Sankara, namely, Kaladi in Kerala, Swami Agamananda of the Ramakrishna Mission and his associates want to found a Sankara University for Vedantic and allied philosophical and cultural studies. It would be seen that many of these Sanskrit Universities are at present only in the "scheme and appeal" stage.

10. On February 28, 1956, a deputation of the Samskrta Visva Parisad consisting of the late N. Chandrasekhara Iyer, Ex-Judge, Supreme Court, Shri M. Ananatasayanam Aiyanger, Speaker of the Loka-Sabha, Sardar K. M. Pannikar and Shri M. Patanjali Sastri, Ex-Chief Justice of India, submitted a Memorandum to the Government of India asking for the establishment of an All-India Sanskrit University, where Sastraic learning would be pursued on intensive traditional lines, together with some modern science.

11. As already pointed out, among our witnesses who favoured the establishment of Sanskrit Universities, there was no agreement as to the precise nature of a Sanskrit University and the number of such Institutions to be established in the country. Some spoke of a single Central Sanskrit University for the whole of India; others wanted two, one for the North and one for the South; still others suggested that a minimum of four in four regions, North, South, East and West, might be started. Shri K. M. Munshi, who has been continuously stressing the idea of a Sanskrit University, suggested the establishment of six Universities, namely, at Varanasi, Kurukshetra, Calcutta, Bombay, Madras and Tirupati. He wanted these Universities to be

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National Universities with unlimited territorial jurisdiction. Some witnesses suggested that as each State stood by itself and had its own Pathasalas requiring co-ordination, a Sanskrit University might be set up in each State to take care of traditional Sanskrit learning there.

12. As to the nature, scope and objective of a Sanskrit University, a variety of views was expressed. But the Commission wants to stress here one point on which there was unanimity among them: everyone wanted that the Sanskrit University should not interfere in any manner with the existing Universities and University Sanskrit Education. All of them wanted the Sanskrit University mainly for two specific purposes: (i) to promote Sanskrit studies in a special way and to larger extent, and (ii) to co-ordinate and upgrade the traditional Pathasalas and their system of Sanskrit Education.

13. There was one school of thought which emphatically opposed the idea of a Sanskrit University, and we should first consider their view. According to these witnesses, among whom were distinguished educationists, Sanskrit had already suffered a great deal owing to segregation, and that, however much upgraded, any set-up which further segregated it, instead of bringing it into more intimate relation with the current general educational set-up, would prove, highly injurious to it. This is a vital and inherent drawback of which this Commission would like all enthusiasts to beware. A remedy for this has been suggested by those witnesses who proposed that the Sanskrit University should not neglect any modern faculty, including Science and Technology, and for this purpose should have Sanskrit as its sole medium of instruction and should also produce the necessary literature in Sanskrit. It was really heartening for the Commission to find that Shri C. D. Deshmukh himself was of this view; for otherwise, he said, Sanskrit could not be developed or made alive in a contemporary scene; this would also make all old science come in line with modern advancements. Shri Deshmukh also suggested that preparation of text-books in Sanskrit with new technical words would help all other Indian languages and bring about a uniformity of technical terminology. There is nothing inherently illogical in the idea of such a Sanskrit University. But it is as everyone will agree, a project of stupendous magnitude, requiring both men ready to work it and free flow of funds to help those men.

14. According to some, a more practical idea would be that the Sanskrit University should provide for all branches of the Humanities, mainly Sanskritic, comprehending also the corresponding developments in modern thought.

15. A third idea, which was put forth by most of the witnesses who favoured a Sanskrit University, was to set it up as the apex of the Pathasala system—the Sanskrit High Schools leading up to the Sanskrit Colleges and the latter leading up to the Sanskrit University. This University would co-ordinate the Pathasalas and Sanskrit Colleges, regulate their courses of studies, inspect their working and conduct their examinations. At the same time, it would also look after the Research work which this Commission envisages for the products of the traditional type. For this, this University would have Professors in all the Sastras, a well-equipped library, a manuscript collection, and a series of Sanskrit Texts and Studies. Shri K. M. Munshi strongly favoured this kind of Sanskrit University; and it was the opinion of Dr. A Lakshmanaswami Mudaliar that such a University for Sanskrit was feasible.

16. The Commission, therefore, recommends the establishment of Sanskrit Universities along the lines indicated in the preceding paragraph and in the Chapter on Sanskrit Education. It must be understood that this proposal presupposes the reorganisation of the Pathasalas and the Sanskrit Colleges (*see* Chapter V). We would further like to emphasise that it would be a travesty of the idea of a University if, merely out of enthusiasm, some existing Sanskrit College, itself not very well run, was given some trappings and christened afresh as a University. We would also suggest that, before organising a new Sanskrit University, it would be desirable to see how the Varanasi Sanskrit University in Uttar Pradesh worked, and profit thereby. It must be clearly borne in mind that a University has no status unless it comes into being under an Act of Legislature or a Special Charter. Elsewhere in this Report, we have discussed the related question of a Central Board of Sanskrit Studies.

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When such a Board comes into being, the Sanskrit University or Universities should have the backing and recognition of that Board. Till then it is desirable that a Sanskrit Uni-Till then, it is desirable that a Sanskrit Unisity Grants Commission. The Centre should make it a point to encourage all proper proposals for Sanskrit Universities coming from the States.

17. The Commission thinks that it would be desirable if the Central Government itself gave a lead in the matter by founding a Sanskrit University, which could work along with the proposed Central Board of Sanskrit Studies. This Sanskrit University can function on the lines of other centrally administered Universities. As one Sanskrit University has already been founded at Varanasi in the North, this centrally administered Sanskrit University may be located somewhere in the South.

18. The founding of a Sanskrit University will tone up the traditional system of Sanskrit Education considerably. It will not only bestow on its representatives some prestige but also afford them ample opportunities for higher work. It will, in the higher reaches where it works, help that consummation devoutly wished for by all, namely, an integration of the traditional depth and the new critical spirit, leading up to the dawn of a New Age of Creative Scholarship in Sanskrit.

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Chapter X

OTHER QUESTIONS CONCERNING SANSKRIT

1. The Use of Sanskrit on Formal Occasions

1. The Commission is fortified by the general consensus of opinion as expressed by an overwhelming majority of persons, who gave evidence and who replied to our Questionnaire, in its view that the widespread use of Sanskrit on formal occasions would have its own effect in regaining for Sanskrit both its popularity and prestige. Beginning with our Legislatures, it may be suggested that the oath-taking by Members elected by the people or by special electoral collges should normally take place in Sanskrit, option being given to the members concerned to use their mother-tongue or the Official Language. It would be desirable if the necessary oath-taking formula in Sanskrit was made officially available to members. While the Commission was siting in the capital and the new Parliament was having its inaugural session, it was reported that some members took the oath in Sanskrit. Some other members, including Acharya Kripalani, told the Commission that, had they known that there was available an oath-taking formula in Sanskrit, they too would have liked to take the oath in Sanskrit. There is no doubt that the use of Sanskrit with its stately diction and sonorous music and its great historic associations would add to the dignity and solemnity of such occasions. Sanskrit may also be adopted for the ceremonies of swearing-in of the President, Governors, Ministers, Judges, etc.[1] The Sessions of the Central and the State Legislatures as also all National and International Conferences sponsored by the Government might open their proceedings with the celebrated Rigvedic exhortation for concord and Unanimity:

सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम् ।

* * *

समानी व आकूतिः समाना हृदयानी वः ।

समानमस्तु* वो मनो यथा वः सुसहासति ।[2]

Rigveda X 191 2,4.

Such Conferences might as well conclude their deliberations with a suitable Vedic prayer, such as Atharvaveda XIX. 9. The set phrases used on the occasion of University Convocations in the different Indian Universities should be in Sanskrit.[3] Degrees, diplomas or similar honours awarded by learned bodies like Universities and National Academies and *sanads* for decorations conferred by the President, should also be in Sanskrit. Similarly, credentials to be presented to the Heads of Foreign States by Representatives of India can very well be in Sanskrit and in an international language like English. The Indian Passport also can be worded in the Sanskrit language. In all these ways Sanskrit should be reinstated in its proper place of honour in the affairs of India.

2. Sanskrit and Religious Education

2. As India has declared herself to be a secular State, denominational religious instruction as such cannot be provided for in Government schools and colleges, nor can it be made compulsory in other schools and colleges. On the other hand, there cannot be any objection to the introduction of "Moral Instruction" in any scheme of education. Provision should, therefore, be made in all schools for such "Moral Instruction". The general principles of personal morality and social ethics which are conducive to the well-being of the individual and the society should be inculcated in the minds of all pupils in the schools. For this purpose, Sanskrit with its unending wealth of suitable texts and passages will be exceedingly appropriate. From the very early childhood, the average Indian boy and girl may be taught

1. It is interesting to recall that, in Thailand, Sanskrit is used in a very large measure at the installation of the Head of the State.
2. "Come together, speak together: let your minds be of one accord.
* * * *
"One and the same be your resolve, and be your minds of one accord. United be the thoughts of all, that all may happily agree."
3. The Commission was happy to note that already some Universities, such as Banaras, Nagpur and Poona, had adopted the use of Sanskrit in their Convocations. It was heartening to know that some Convocation Addresses also were delivered in Sanskrit.

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essential lessons of morality and social conduct through Sanskrit verses and tags which should be accompanied by translation in the mother-tongue. If children at a tender age are encouraged to get these by heart, both the texts and the translations, they will be equipped with a certain amount of intellectual and even spiritual wealth, with its aesthetic accompaniment because it is couched in a sonorous language like Sanskrit, and this will be an asset for them throughout their whole life. Experience has shown that it is very easy to make tender children remember these distichs (even though they are not in the mother-tongue) by constant repetition along with a whole class; and even private teaching of these distichs as imparted in the family by a senior member also has the same effect. The importance, cultural as well as aesthetic and literary, of Sanskrit *Subhasitas* (or Sprueche) has been very highly stressed by discriminating scholars of Sanskrit. We should, in this connection, recall the words of F. W. Thomas, which he uttered with regard to this side of classical Sanskrit literature in the course of his address as President of the Classical Sanskrit Section before the Ninth All-India Oriental Conference: "There would be, I suppose, a consensus among critics that in this department of ethical observation the Sanskrit literature displays an unrivalled richness, prespicacity and depth. It is here that the conception of Sanskrit literature as artificial or Alexandrine most completely collapses. So far from that being the case, it may be said that in this department of it, and there alone, Indian humanity —or indeed our common humanity—finds a full expression. But what leads to this literature an unsurpassable charm is its artistic setting."

3. One of the most potent factors in making Sanskrit a part of the intellectual make-up of our people has been the teaching of these *Subhasitas* in early childhood. As has been recommended elsewhere, these ethical verses should be taught to children, even if they do not intend to go in for higher Sanskrit studies in later life.

3. The Pronunciation of Sanskrit

4. For a language like Sanskrit, which has had a long history extending over 3,000 years and more and which is spread over a vast country where people have been speaking diverse languages from the very beginning, it is no wonder that an absolute uniformity of standard in its pronunciation is not found at the present day. Already we note dialectical or local differences in Sanskrit pronunciation from the days of the *Prātiśākhyas* down the centuries to our own days. From alternative spellings of a few words in Sanskrit, as well as orthographical mistakes in Sanskrit epigraphical documents and manuscripts of ancient and mediaeval times, this diversity of pronunciation becomes noticeable. It was only natural that people speaking languages other than Sanskrit should have introduced into the classical language, even though it was looked upon with great reverence, their own linguistic or regional speech-habits. This is very difficult to get over, and people ordinarily are quite content if within an area there is a certain amount of intelligibility. All great languages of the world—particularly the classical languages which are no longer confined to any single community as a spoken language—have suffered in the same manner. Thus in Europe, the pronunciation of Latin differs in different areas. Similar is the case with Greek, as well as with Arabic and Hebrew.

5. In Sanskrit at the present day we find a few different types of pronunciation, which are confined to some letters and do not affect the basic unity of the language. In all these local pronunciations, the phonetic habits of the spoken language or the mother-tongue are introduced, in reading or chanting Sanskrit. Some kinds of modern Indian pronunciation of Sanskrit are very much removed from a standard Sanskrit norm. Thus the pronunciation of Assam and Bengal (with different styles in East Bengal districts and West Bengal) are quite different from that obtaining over the greater part of India, having deviated most from the Sanskrit norm. Generally, it is accepted all over India that the Deccan and the South—the Maharashtra country and the Dravidan-speaking lands of Andhra, Karanataka and Tamilnad—particularly in the case of Vedic scholars in these areas, give the best form of Modern Indian Pronunciation of Sanskrit. In Mithila or North Bihar, certain vernacular habits are persistent. In North India, there is a tendency to drop the short *a* at the end of syllables and words. There are several such local peculiarities of pronunciation all over India, which we need

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not enter into. The pronunciation of the Pandits of the Deccan and South India, on the whole, preserves a purer tradition.

6. It is certainly necessary in the interest of Sanskrit scholarship at the present day to bring in an improvement in the pronunciation of this great language of India. This means that the teachers themselves will have to be taught. An absolute uniformity, of course, will not be possible, but something like a Modern Pan-Indian Standard should be established. This is already being done slowly, and the basis of this present-day pan-Indian pronunciation of Sanskrit has been found in the prounuciation of the Maratha country and South India. Through the great influence of the scholars from South India and Maharashtra in centres of Hindu culture and Sanskrit learning in North India like Banaras and to some extent Brindavan, as also in all modern University centres, the old North Indian habits of pronunciation are gradually being modified. On the basis of the pronunciation of the Banaras scholars hailing mostly from the Deccan and South India, a new pan-Indian tradition is being built up. It would be exceedingly desirable, in the opinion of the Commission, if this improved pan-Indian Standard Pronunciation was generally introduced everywhere. For this purpose, we need properly trained readers or chanters of Sanskrit. The use of gramophones and tape-records should be very largely made for this purpose. Then, through the All-India Radio there may be instituted at least a couple of hours of Sanskrit reading and recitation every week. This will be not only popular with the general body of listeners but also will have a great educative value in enabling a new generation of students all over India to acquire a good pan-Indian tradition of Sanskrit.[1]

7. Sanskrit verses in the different metres are always chanted according to some simple tune or melody, and this is one of the acoustic attractions of Sanskrit. Most of the Old Poetry in Modern Indian Languages is similarly chanted, according to the metre. Different metres of Sanskrit have different styles or tunes of recitations, and sometimes the same metre has more than one style. The various linguistic areas also have their own traditions in this respect. These styles of recitation are gradually falling into disuse in schools; but it is necessary to preserve them, for they add considerably to the aesthetic value of Sanskrit, and thereby encourage the reading and memorising of Sanskrit by young pupils.[2]

4. The Question of Script

8. As a single language, Sanskrit should have one pan-Indian script. At the present moment, the Devanagari script has been given this status practically everywhere. In the course of the long history of the Sanskrit language, it is only during the last 1500 years and more that the unity of script so far as the language is concerned has been considerably impaired. Unquestionably, Sanskrit was first written in a kind of ancient Brahmi script. This pan-Indian Brahmi began to change in different parts of India, and, in the course of centuries, was modified into various local scripts in which all the local speeches of the North and the South as also Sanskrit came to be written.

9. This fact is generally ignored or lost sight of when we think of the wide use of the Devanagari script at the present day. People in a particular language area would ordinarily use their own local scripts—Devanagari, to start with, having been just one such local script. Even though the Sanskrit of the different localities, as a language, was perfect and would be understood and appreciated all over the country, the local scripts presented some difficulty with respect to the written material. Almost all Sanskrit books in Bengal and Assam were written in the Bengali Assamese script, in Orissa in the Oriva script, in Mithila in the Maithili script, in Nepal in the Newari script, in Kashmir in the Sarada script, in Kerala in the Malayalam script, in the Tamil country in the Grantha script, in Andhra and Karnataka in the two versions of the same Andhra-Karnataka script, and in Maharashtra in the Nagari script. This did not, however, prevent the free flow of manuscripts and the interchange of teachers and scholars among the different parts of the country. A Sanskrit scholar who wanted to study a particular branch of Sanskrit learning

1. Incidentally, it may be pointed out that the history of Sanskrit pronunciation should prove a very fruitful subject for Research.

2. The question of the chanting of Veda is discussed elsewhere in this Chapter.

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in another part of the country had to acquire the local script to read particular texts, or to get them transcribed in his own. Manuscripts in local scripts would thus frequently be required to be transcribed into the relevant scripts of the area if books were to be read or adopted in another locality. This was certainly to some extent inconvenient, but people were accustomed to it and took it as a matter of course. Maithili manuscripts would be copied out in the Bengali script, as much as Bengali manuscripts would be copied out in the Malayalam or the Grantha script. The various Indian scripts being basically similar to one another, there was no serious difficulty or hardship caused by this diversity of scripts.

10. The first Sanskrit book to be printed was the *Rtu-samhara* of Kalidasa. It was printed in Begali characters and was published at Calcutta in 1792. But the importance of Banaras as a centre of Hindu learning was recognised by European scholars from the very beginning, and the script employed in Banaras for Sanskrit, among scholars from different parts of the country, was Devanagari; and therefore Devanagari had attained some prestige as the script in common use. The European also had accepted Devanagari as the proper script for Sanskrit. Colebrooke's Sanskrit Grammar, which came out in 1805, used the Devanagari script. Wilkin's Sanskrit Grammar, which considerably helped the study of Sanskrit in Europe, was published in London in 1808 and was the first book to use Devanagari in Europe. Thereafter, most of the Sanskrit works, which were published in Europe as also in India, began to be printed in the Devanagari script as a matter of course. Printing and the world-wide use of the printed book may, indeed, be said to have brought in the standardization of script for Sanskrit works during the first half of the last century and to have thereby bestowed upon Devanagari the status of the accepted all-India script for Sanskrit, and, to a large extent, even of the national script of India.

11. But the greatest fillip to the Devanagari script was given by two great events: (1) the publication from Oxford by F. Max Mueller of the *Rgveda-Samhita* with Sayana's Commentary in the Devanagari script, from 1848 onwards[1], and (2) the policy adopted by the three Universities of Calcutta, Bombay and Madras to prescribe for their examination Sanskrit texts printed only in the Devanagari script. The Question Papers in Sanskrit in these Universities were always printed in Devanagari.

12. This extensive and gradually expanding employment of Devanagari notwithstanding, the Commission has noted certain natural tendencies and practices which it wishes to place on record. It has been found that when Sanskrit is written and printed in the same script as the mother-tongue (or in a script running very close to that of the mother-tongue, as in the case of Tamil-speakers among whom the Grantha script is still in use). Sanskrit as a language comes much nearer to the heart of the people than when it is written and printed in the Nagari character. For instance, a Bengali person, who can fluently read and write Sanskrit in Devanagari, in Roman, as well as in Bengali, normally finds a Sanskrit text printed in Bengali producing an immediate impression on him, as coming nearer to his heart, so to say. The use of the same script for the mother-tongue and for Sanskrit has a very great psychological value. It makes one feel that, after all, there is not much difference between these two languages. Not only is there the sense of familiarity and confidence when one finds Sanskrit written or printed in the script of one's mother-tongue, but when this initial difficulty in respect of the script is absent, many a word in Sanskrit also begins to gleam with familiarity as a word already known in the mother-tongue.

13. The fact that in the Tamil country there has been a general tendency among Sanskrit scholars to abandon the Grantha script in printing Sanskrit and to use Devanagari, even when Tamil translations are published along with the text, has been responsible to some extent for making Sanskrit

1. Max Mueller decided to use the script which was current among the Pandits of Banaras, and was responsible for the cutting of the beautiful Oxford fount of the Devanagari letters based on the best Devanagari manuscripts of Banaras and Mathura.

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appear distinct from the local language and script and, therefore, unpopular. The Grantha script and the Tamil have a number of letters and formations in common, and the extra letters needed in the fuller Grantha script for Sanskrit have a very great agreement—a family-likeness, so to say—with the Tamil letters; and in the printed page they accord very well: one never imagines that in a printed page a Tamil passage side by side with a Sanskrit passage in the Grantha are in different scripts. The use of the Grantha script in Tamilnad for Sanskrit was certainly a very great help to reconcile many people to the inherent agreement, at least through the script, between the languages. This feeling of being at home in the Grantha script, so far as the study of Sanskrit in Tamilnad was concerned, was in another way reiterated by the Sankaracharya of the Kamakoti Matha of Kanchipuram. He suggested, in the course of the Commission's interview with him, that the use of the Grantha script for writing and printing Sanskrit in the Tamil country should be permitted, as it proved very helpful in bringing people closer to Sanskrit.

14. So, in strengthening the study of Sanskrit among those sections of the Indian people who do not use Devanagari in writing or printing their mother-tongues, the local scripts have to be recognised as possessing a great value. The knowledge of the Sanskrit language is much more important than the knowledge of the Devanagari script. For this reason, and considering also the fact that scripts other than Devanagari have been serving the cause of Sanskrit to the fullest extent, the Commission is of opinion that, while the knowledge of the Devanagari script should be made universal as the pan-Indian script for Sanskrit, the employment of the local scripts as a potent aid in the dissemination of Sanskrit should be continued.

15. Besides Devanagari and the various regional scripts, the Roman script also has been used for the printing of Sanskrit texts, particularly by foreign Orientalists. Considering the large mass of Sanskrit material thus made available in the Roman script—and this mass is increasing in extent from year to year—and considering also the value of Romanised Sanskrit for higher linguistic work[1], the Commission considers it necessary that advanced students of Sanskrit in India acquire the ability to read and write Sanskrit in the Roman character according to the internationally accepted system of transliteration.

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5. Technical Terminology

16. Sanskrit, as the feeder language for both the Prakrits and the Modern Indo-Aryan Speeches, as well as for the South Indian Dravidian Languages, has been always supplying these languages with terms relating to higher culture. One of the oldest books in Tamil, the grammatical treatise *Tol-kappiyam* has already borrowed some suitable Sanskrit technical terms, beginning with *ilakkiyam* (Sanskrit *laksyam*) and *ilakkanam* (Sanskrit *laksanam*), which together constitute Grammar. It has always been considered the most natural thing for all Indian languages to go to what has been looked upon as the source-language, namely, Sanskrit. By far the largest proportion of the philosophical and technical terms, which we have in Modern Indian Languages, are either pure Sanskrit or modified forms of it borrowed through the Prakrits. When a word is taken from Sanskrit, there is not the slightest feeling that the word is foreign or borrowed. Sanskrit is, indeed, looked upon as the great treasure-house of words, kept in reserve for all Modern Indian Languages.

17. At the present day, with the expansion of Indian life and civilisation under the impact of modern conditions, a greater and still greater need is being felt for technical and other words to indicate new ideas, new concepts, new objects and new processes which are coming in the world of Indian life and thought. The words which are names of new objects and sometimes of new processes are generally taken straight from foreign languages[2]. For technical terms relating to new

1. For instance, the analysis of words both in their component sound-elements and in their functional elements is much easier in the purely alphabetical Roman script than in an Indian script, which is of course alphabetical in basis but syllable in its application.

2. Technical workers—technicians, mechanists, working classes who have to deal with scientific gadgets, factory labourers and others—are ordinarily content to use English words relating to the various items in their daily avocations in more or less corrupt forms, and frequently they are content with rough and ready translations into the vernacular, which may sometimes be picturesque but are generally incorrect and unscientific.

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concepts and ideas and ideologies in the various domains of human thought, newly coined words are used by the educated classes. While writing in the various Indian languages, they do not at all feel happy to use foreign terms. English or French or German. The usual practice is to find Sanskrit equivalent, if such are already in existence in Sanskrit; if these equivalents are known to the writers, they are used straightaway. Otherwise, new words are built up with Sanskrit roots and terminations. In this way, most of the Modern Indian Languages are having the necessary additions to their vocabularies, without much difficulty. As the Official Language Commission points out, the identity of Terminology amongst all the Indian languages is due to its having been "commonly derived from the Sanskrit language and the Sanskrit texts" (p. 58). Dealing with the question of Terminology, the Official Language Commission further adds that the problem of suitable Terminology was "solved by writers in the Indian regional languages drawing freely from the reservoir of Sanskrit, which is a particularly rich language in respect of prefixes, suffixes, prepositions, postpositions, etc. Largely on account of the availability of terminology in the Sanskrit language and literature, our languages have all along been 'borrowing' rather than 'building' languages" (p. 58).

18. In the days of the British, some of the Native States which managed their own internal affairs, like Baroda, Mysore and Tripura, prepared their own terms in local languages, and these terms were mostly derived from Sanskrit. Thus a move in this direction was made already before Independence. After Independence, this movement went on with greater vigour—in some cases, remarkable enthusiasm was shown in respect of it—both at the Centre as well as in the various States like West Bengal, Madhya Pradesh, Uttar Pradesh and Bihar.

19. But in the matter of evolving new scientific or technical terms to be used whether for the preparation of books for instruction through regional languages or for the administrative set-up, work has not been proceeding as satisfactorily as it should have done. For, only with a reasonable language policy, adopted by the Central and the State Governments, keeping in full view the actual needs of the country as well as the handicaps, can this work proceed systematically and with necessary discrimination. As regards one basic principle in this connection, however, most of the thought-leaders, educationists and administrators are agreed, namely, that, as far as possible, the new terms which are necessary for the Indian languages should be uniform—the same words should be employed to the utmost extent in all the laguages—and that this uniformity can most easily and naturally be achieved through Sanskrit[1].

20. Herein, then, is one of the vital services which Sanskrit can render to Modern India, by enriching once again her languages and making them fit for the Arts and the Sciences, for the Thought and the Technology of the present age. The work that has been already started and accomplished in this direction not only by the States and the Universities but also by some private individuals, who on their own initiative have brought out English-Sanskrit Dictionaries of technical terms, has a lot to commend itself. This Commission would, however, suggest the preparation, through some agency to be set up by Government, of a comprehensive English-Sanskrit Dictionary of modern Scientific and Technical terms as well as terms relating to Philosophy and the Humanities[2]. An attempt should be made, first to find out what Sanskrit words, which may be used as equivalents of the new English terms, are already in existence; and, secondly, to see if new words could be coined with the help of Sanskrit roots and terminations on the basis of vernacular or Prakrit words which are in existence but the Sanskrit equivalents of which are not found in books or lexicons. In this

1. Professor J. Fillioza! of Collège de France, Paris, informs the Commission that the possibility of the use of a kind of simplified or basic Latin was recently examined in France (Congress of Avignon, July 1956) with a view to establishing a common means of scientific expression.

2 This work can go hand in hand with the Sanskrit Lexicon which has been undertaken by the Deccan College Research Institute of Poona under the sponsorship of the Government of India.

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connection, the Commission thinks that the vast amount of scientific and technical literature in Sanskrit has not been sufficiently exploited. Compared to the Sanskrit technical terms of classical usage, some of the new coinings in Sanskrit are too long and laboured and are also not quite precise. Scientists, who are also writers of research-works and text-books in the different Modern Indian Languages, should also form suitable Associations for the different sciences with the object of ransacking the treasure-house of Sanskrit for equivalents of new technical terms for general use all over India.

6. Sanskrit as an Official Language

21. From what has already been said, it would be clear that Sanskrit has the best claim to be the Official Language of India. The Sanskrit Commission is not considering this question merely out of enthusiasm; nor are we the first to pose this matter. Distinguished Indians, among whom are Intellectuals and Scientists like Dr. C. V. Raman and Congressmen and Administrators like Shri Sri Prakasa and Dr. K. N. Katju, have expressed the opinion more than once that they would prefer Sanskrit as the *Lingua Indica*. Many witnesses, including some leading thinkers, writers and publicists, wanted this question to be viewed in the light of the undesirable differences that have been created owing to the two major decisions of the Government: the Linguistic Reorganisation of States; and the Imposition of Hindi on a country not yet ready for it and, in a considerable portion of it, unwilling to take it. These witnesses proposed that the Constitution might even be amended on this question. It is not as if we are in total agreement with them. but we feel obliged to refer to the concern and the strong feeling which a large body of person such as we interviewed—scholars and writers, university-men and intellectuals—have on this question.

22. As already indicated, the Constituent Assembly did not give a smooth sailing to the Bill on Hindi as the Official Language. The majority which decided such a vital issue was one of the narrowest. During the few stormy days of the Constituent Assembly's discussion of this question, the *impasse* was sought to be solved by some members by proposing Sanskrit as the *Rastrabhasa*; and the late Dr. B. R. Ambedkar, who as the Law Member, was piloting the bill, was also reported to have favoured that proposal. In the course of the discussion on this question in the Assembly, several members, including some ardent protagonists of Hindi, paid due homage to Sanskrit. Apart from all this, the only other Indian language for the adoption of which as the *Rastrabhasa* a regular amendment was moved, and discussion on which took a good part of the time of the Assembly, was Sanskrit.

23. As Shri Naziruddin Ahmad, advocating Sanskrit, put it on the floor of the House, a language that is adopted for the whole country, where so many languages are spoken, should be impartial, a language which is not the mother-tongue of any area, which is common to all regions, and the adoption of which will not prove an advantage to one part of the country and a handicap to all other parts. The late Lakshmi Kanta Maitra, who moved the amendment seeking to replace Hindi by Sanskrit as the Official Language, observed in the Assembly, that, if Sanskrit was accepted, "all the jealousies, all this bitterness will vanish with all the psychological complex that has been created.....there will not be the least feeling of domination or suppression of this or that"[1]. Thus, neutrality (or not being the spoken language of any section) has been urged as the first criterion of a National Language. That is why efforts were being made to create in Europe quite a new language like Esperanto, to be used as the International Language. When we already have in Sanskrit not a *tour de force* like Esperanto, but a rich language perfected for this very purpose of all-India use through all these centuries, why throw it away ? The neutrality of Sanskrit is not a mere negative quality; it is also the positive virtue of having grown by incorporating into itself elements from all other languages of the country. In this respect again, Sanskrit, which, as has been pointed out elsewhere, is a synthesis of the best in all the cultural constituents of India, can truly claim to have been developed and enriched by every part of India.

1. A P.T.I. message, dated 10th September 1949, said that among the supporters of the amendment sponsoring Sanskrit as the Official Language were, in addition to Dr. Ambedkar, Dr. B. V. Keskar, India's Deputy Minister for External Affairs, Mr. T. T. Krishnamachari, Member of the Drafting Committee, Dr. P. Subbarayan (Madras), Mrs. Durgabai (Madras), Mr. V. S. Muniswami Pillai (Madras), and six other members from Madras, besides several from West Bengal.

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24. The second criterion relates to sentiment, historic importance, cultural significance, inherent richness and potentiality, and, above all, universal acceptance as the symbol of the country. Sanskrit possesses all these characteristics, and it is needless to labour this point. No apology is needed for asking the country seriously to adopt Sanskrit.

25. The third criterion is the developed character and the provenance of a language. Here Sanskrit is certainly not worse off than Hindi. In fact, its position is superior, for Hindi, which is still not much developed, hopes to become so only on the basis of Sanskrit. It is to Sanskrit that not only Hindi but all the languages of India look up for replenishment and growth. The linguistic and literay resources of Sanskrit have already been referred to. The proposal for Hindi itself carried with it the recognition of Sanskrit. If Hindi required a particular length of time to be able to take over from English, as the Official Language, Sanskrit would require a shorter time to do so. Regarding the question of provenance, English, which has now come to be widely advocated, is confined to about 1% of the population and that only in the higher classes, the intellectual *élite* who give lead to the people. A numerical majority is claimed for Hindi; but without underrating this, we would like to point out that both scholars and enthusiasts cannot afford to ignore the fact that at the back of 'Hindi' are so many dialects and even distinct languages with distinct names (all of which together are called 'Hindi'). Sanskrit is prevalent in all parts of India, and is the real G. C. M. of Indian languages. Its teaching is already provided for all over India, and in most of the modern Universities. With English, it enjoys an International prestige and recognition. To assign to Sanskrit this pan-Indian role is only to reinstate it in the position which it had been occupying down the centuries[1].

1. Even in the twelfth century, when the modern vernaculars had come on the scene, communications between people of different parts of India were carried on in Sanskrit. Cf. *Naisadhiya-carita*, X 34:

अन्योन्यभाषानवबोधभीतेः संस्कृतिमाभिर्व्यवहारवत्सु ।
दिग्भ्यः समेषेषु नृपेषु तेषु सौवर्गवर्गो न जनैरचिह्नि ॥

"Among the Kings who had come from different parts of the country, and who, out of fear that their mother-tongues would not be mutually understood, were carrying on conversation in Sanskrit ....."

26. Above all, this Commission would urge upon all statesmen and thinkers of the country to reflect calmly on the growing fissiparous tendencies and linguistic parachialism which are jeopardising the political unity of the country and are rocking the very foundations of our freedom. If all such resources as can make the whole country rally round in unity are to be explored and exploited. Sanskrit, the Supreme Unifier, should be, first of all, exploited by making it the basis of a country-wide loyalty.

27. Sanskrit has been recognised as one of the fourteen languages of the Union, and the Constitution (which has been put also in Sanskrit) give the right to an Indian citizen to address the Government on any matter, in Sanskrit. Since Sanskritised Hindi in the Devanagari script is already declared as the Official Language of the Union and since, for its general development, Hindi will have to depend mostly on Sanskrit (as the recent trends clearly indicate), nothing new is really asked for by pressing for the recognition of *Sanskrit as an Additional Official Language*. While for all administrative and ordinary day-to-day purposes, some pan-Indian form of Hindi may be used, it appears inevitable that, in course of time, the prospective All-India Language—*Bharati Bhasa*—at least in its written norm, which would be acceptable to all regions of India, especially in the higher reaches of education and literary activity, will be a form of simple and modernised Sanskrit.

28. As we have already mentioned, the recognition of Sanskrit as the primary source of Hindi places on the State a great responsibility towards Sanskrit; and this responsibility can, in the opinion of the Commission, be adequately fulfilled only if two things are done: first, if Sanskrit is declared as an additional *Rastra-bhasa*, particularly in respect of ceremonial, educational and cultural purposes; and, secondly, if, under the Special Directives in the Section of the Constitution on Official Language, a special addendum is included that it shall be the duty of the Union to promote the study of Sanskrit throughout its territory, as Sanskrit is the source of Modern Indian Languages, including Hindi; is the ancient repository of the cultural heritage of the country; and is of primary significance in the present context as a potent means of promoting national solidarity and

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as a bond of friendship with the entire Far East and South-East Asia which had long been, through Sanskrit, culturally related to India.

29. There is nothing out of the way in having more than one Official Language : many Western countries have two, three and even four official languages. In all International bodies and conferences---cultural, scientific or political—two or three languages figure. The delays or costs of translations and duplications are nothing compared to the ill-feeling and permanent harm caused by insistence on unilinguism; multilinguism is, in fact, the principle of *Panca-sila* applied to the language question.

7. Sanskrit for Indian Administrative Service Officers and for Personnel in Indian Establishments Abroad. Indian Students going Abroad and Indian Culture

30. The Indian Administrative Service has the pick of our youngmen holding responsible administrative posts all over the country. The service forms one of the greatest factors of pan-Indian unity, and its pan-Indian atmosphere and character should be effectively maintained. From this point of view, it would be desirable if the officers of the I.A.S. had a grounding in Sanskrit. Sanskrit might not be made a compulsory subject for the I.A.S. Examination; but some arrangements should be made which would enable the I.A.S. Probationers and Officers to acquire some knowledge of Sanskrit, or at least of the contributions of Sanskrit literature. Of course, they would naturally have to study Indian History and Civilisation as an obligatory subject, and Sanskrit thought and culture would certainly have a prominent place in it. But a knowledge of the Sanskrit *language* would enable them to appreciate the deeper vein in the life and culture of the people under their charge, and at the same time bring in a touch of a great humanistic tradition in their mental make-up. There is also another thing. The I.A.S. Officers are required to serve in different parts of India, and a linguistic grasp of Sanskrit would stand them in good stead in quickly getting familiar with the Sanskrit-derived or Sanskrit-based languages in those areas. Moreover, the I.A.S. men, who are usually the most prominent officials of the locality, are often invited to take a leading part in the local literary, artistic and cultural activities. They would surely be better equipped to play this role effectively if they were imbued with the elements of Sanskrit culture. So, in the opinion of the Commission the I.A.S. officers should be specially encouraged to study Sanskrit without its being made a compulsory examination subject.

31. With regard to the personnel in Indian Establishment abroad like Embassies and Consulate, the experience of those, who have sojourned in foreign countries and have come in touch with the work which is being done by these Establishments on behalf of India, has led them to think that some members of these establishments should be well qualified in Sanskritic culture as also in the Sanskrit language and literature. In most of the advanced countries, whether of Asia or Europe or America, there are always to be found some serious enquirers about matters relating to religion, philosophy, art, history and general culture of India. There are also, in many of these centres, University Departments of Sanskrit and Indology, and teachers and students in these Departments have frequent occasions to seek the assistance of the Indian Establishments there in connection with their work. The Indian Establishments should, therefore, be so equipped with men and material as to be able to give effective and fruitful co-operation in all such circumstances.

32. What these Establishments do generally have today is a small library of representative books on various topics relating to Indian civilisation and culture. But that is not always enough. Moreover, even this library can be easily improved and made known to local people interested in Indian culture. In this connection it may be pointed out that Great Britain has a world-wide organisation, called the British Council, which is primarily a cultural department devoted, among other things, to the promotion and sustenance of interest in English Language and Literature. The United States Information Service is also doing similar work through its excellent library service in many countries of the world. The Indian Government should also set up some such organisation for the adequate propagation of the knowledge of Indian thought and culture which, on account of the unique position which India has established for herself in international affairs, have evoked in recent years a special interest among the peoples of the world.

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33. It is further necessary that the Indian Government take early steps to appoint Cultural Attachés at least in their major Embassies abroad. Out of the three major functions of an Embassy, namely, maintaining friendly diplomatic relations, promoting trade and commerce, and establishing cultural contacts, the last one is, we are afraid, being woefully neglected at present. It has been most distressing for some of us to find crass ignorance displayed by some responsible officers in Indian Establishments with regard to things of permanent value in Indian culture; and the sort of implied contempt with which this ignorance is sometimes sought to be covered up is still more distressing. When a foreign foundation spends a considerable amount of money and brings out a substantial volume on Hinduism or some aspect of Indian culture, the local Indian Embassy, when given a free copy of it, does not encourage the effort with even an appreciative letter. If any one in London wants to know something about Indian literature, he goes to the London School of Oriental and African Studies; and if he wants to know something about Indian Music, he goes to the B.B.C.; in neither case does he even think of the Indian High Commission. This sorry state of things can be remedied by appointing in our Indian Establishments abroad Cultural Attaches, who would possess special competence in Sanskrit Culture and Sanskrit Language and Literature. As Dr. J. Filliozat, Professor of Indian Languages and Literatures in Collège de France, Paris, and Director of the French Institute of Indology, Pondicherry, points out, a knowledge of Sanskrit will enable the Cultural Advisers in Indian Embassies, to present to foreign countries a more genuine picture of Indian civilisation. It has been further noted that in Indonesia, in Thailand, in Japan and in several other countries a special acquainted with Sanskrit goes a long way in establishing an intimate kind of *entente* among the intellectuals of these countries and Indian representatives[1]. This is true to some extent of other foreign lands as well.

34. It would be pertinent to refer, at this stage, to another significant point. There are large bodies of Indian nationals living in different foreign countries. In some places, like Malaya, Fiji, East Africa, South Africa, Mauritius, Trinidad and British Guiana, the number of Indian nationals is, indeed, quite considerable. Long and continuous separation of these people from their Mother-land is often liable to estrange them completely from their own cultural heritage which they are very eager to maintain. It is, therefore, most essential that the Indian Government arrange, through their Establishments abroad or, in some cases, by sending out special parties of lecturers and artists, to keep the cultural ties of these people with India ever alive. This Commission has actually received letters from Indians living abroad telling it how keen they were on their children having some opportunity in those foreign lands to learn Sanskrit language and literature and thereby get an initiation into the true Indian spirit.

35. Elsewhere we have referred to the question of Indian students going abroad for higher studies. In European and American Universities, a considerable body of Indian students are being educated. These young men and women move about among the people more than our Embassy personnel; naturally there are more occasions when questions are asked of them about Indian thought or some specific aspect of it. Members of this Commission know from their personal experience that not only is the young Indian student in a foreign country—of course, with stray exceptions—unable to meet such situations intelligently, but he often says, out of ignorance and lack of proper equipment, quite wrong and unbecoming things about India and her culture. Much more than in the Embassy sector should Government make serious attempts in the sphere of Indian students going abroad to see that these young men and women are better representatives of Indian thought and culture. Ambassadorial service to the Mother-land, it should be remembered, is done not only by the official personnel, but, perhaps to a larger extent, also by the non-official community of a country's nationals living in a foreign country.

36. This Commission, therefore, recommends (i) that Government take early steps to appoint, in Indian Embassies abroad, Cultural Attachés possessing special competence in Sanskrit Language, Literature and Culture; and (ii) that they also organise various special

1. It would be interesting to note, in this connection, that, in view of the extensive study of Buddhism and Indian subjects in the Japanese Universities, France had recently posted her seniormost Sanskritist in her cultural establishment in Tokyo.

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courses of lectures on Sanskrit thought and culture for the Probationers in Indian Administrative and Foreign Services and for Indian students going abroad for higher studies.

8. State Patronage of Sanskrit Scholarship, and Encouragement to Sanskrit Scholars

37. In the case of a cultural study like Sanskrit, where even a minimum material return is not ensured, either to the teacher or to the student, patronage of such a study by the State and by private citizens is essential. Scholarship and Skill in the Arts and the Crafts have always, and in all countries, been dependent on public support. In the olden days rich people, who were more or less the real custodians of the national culture, patronised poets and artists for their own pleasure as also for the benefit of others. Rulers and rich landlords always took pride in and gained distinction and fame through such patronage of Arts and Letters. So far as Sanskrit studies in India were concerned, it was these patrons on the one hand, and the society as a whole on the other, who looked to the needs of Sanskrit scholars. As pointed out elsewhere, Sanskrit Pathasalas throughout the greater part of India were always free institutions where students were lodged and fed by their teachers; and this it was possible for the teachers to do because of the grants in cash or in kind as well as of lands which they received from the rulers of the country and big landlords and merchants. The common people also brought in their quota. In the establishments of rulers, big and small, there was always provision for the maintenance of some scholars, and one or two of the more eminent among them held some specially high position as the Court Pandit (*Sabha-Pandita* or *Asthana-Vidvan*). Scholars went about in different parts of the country to participate in debates in special branches of Sanskrit learning. These scholarly contests were regarded with keen interest and enthusiasm, and great *kudos* as well as material gain in the shape of gold ornaments, costly clothes and money prizes came to those who came off victorious in them. Sometimes extempore compositions in Sanskrit poetry were also the subject for competition. Until very recently this was the practice everywhere, and it is still continuing in some parts of the country where economic conditions and the attitude of people are favourable.

38. Elsewhere we have seen how, in his Minute of 1811, Lord Minto complained about the sad state of learning in India which he attributed "to the want of that encouragement which was formerly afforded to it by princes, chieftains and opulent individuals under the native governments", and how the Directors of the East India Company sought to encourage Sanskrit Pandits "in the exercise and cultivation of their talents by the stimulus of honorary marks of distinction, and in some instances of pecuniary assistance". Later the British Government also recognised, to a certain extent, the duty of the State to act as patrons of Sanskrit learning. Along with the various titular honours, which were conferred by the Government on some persons, mainly for their political, administrative and social services, there were also awarded titles of honour for eminent Sanskrit and other Oriental Scholars—*Mahamahopadhyaya* for Sanskrit scholars, *Shamsu-l-Ulema* for Arabic and Persian scholars and *Agga-Maha-Pandita* for Pali scholars (in Burma). On the recommendation of the Provincial Governments, these titles were awarded by the Central Government, and along with the title went a *khilat* or dress of honour, and, latterly, a token grant of Rs. 100 per year. These titles were looked upon by the public as evidence of some recognition for merit from the side of the Government. After Independence, it was decided to abolish all these titles. But now the Government have once again introduced a new series of decorations, such as *Bharata-Ratna, Padma-Vibhushana, Padma-Bhushana* and *Padma-Sri*. Besides, there are titles, honours and medals for the different branches of the Defence Forces.

39. The matter of an expression of State appreciation for Sanskrit and other Oriental Scholars through the award of some titles, together with an honorarium, was raised before the Commission by a number of witnesses. The general view was that the title, *Mahamahopadhyaya*, which is a scholarly distinction going back to pre-British days, should be restored. In the course of its interview with some of the highest authorities in the country, like the President and the Prime Minister, it was noted by the Commission that there was in all instances a very sympathetic view taken of this matter. The Commission is, however, of the opinion that not only should the title, *Mahamahopadhyaya*, be

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once again restored, but that it should also carry with it a life honorarium of Rs. 200 per month. This will unquestionably be of a great psychological value in enhancing the prestige of Sanskrit and in putting heart in our senior Sanskrit scholars of real eminence.

40. Connected with the above suggestion is another, which the Commission would like to make, and in this matter also it has the support of quite a large number of people in the country. Among the old style Sanskrit Pandits, all may not be looked upon as so eminent as to receive the highest title of *Mahamahopadhyaya* from the Government, but there are many who have nevertheless distinguished themselves in their special branches of study; these Pandits should also receive some recognition and help. There are many such Pandits, who are now above 50, and who, not being attached to any salaried posts in public institutions, eke out a precarious existence by means of private teaching. Each State should select the more eminent among them, respected and esteemed by the people for their learning and character, and grant them a pension for life at least of Rs. 100 per month. The Union and the State Governments might fix, for the whole country, a certain number for such recognition and help—say, forty *Mahamahopadhyayas* each with a life-honorarium of Rs. 200 per month, and 200 Pandit Life-Pensions each of the value of Rs. 100 per month. The institution by Government of these titles and awards is bound to prove a great incentive to Pandit learning.

41. It was also suggested by some witnesses—and this Commission would like to endorse that suggestion—that some of the eminent Pandits who took an intelligent interest in public affairs might be, like other scholars, writers and artists, be given some recognition by being nominated to the Central and State Legislatures and to the Senates of the different Universities.

42. It was customary in India among the rulers of different States to hold periodical Conferences of Sanskrit Scholars; and these conferences proved a great encouragement to Sanskrit scholars, young and old, by making them take part in public disputations, literary contests and the like. These gatherings of learned Sanskrit scholars were known as *Pandita-Parisads, Veda-Gosthis, Brahmodyas, Pandita-Sabhas, Vicara-Sabhas, Mukti-Mandapas,* etc. This custom is still being continued, though not with as much éclat and enthusiasm as before, as there is no official backing for them. Whenever possible, the All-India Oriental Conference organises, as a very important part of its programme, a Sanskrit Section for Pandits, a *Pandita-Parisad,* and this is very eagerly attended by Sanskrit Pandits. It would be desirable if such a *Pandita-Parisad* was made a necessary integral part of every Session of the All-India Oriental Conference. Apart from this, however, the Commission recommends that the Central Government arrange for such an annual *Pandita-Parisad* on an All-India scale. The President might utilise that occasion also for conferring the titles of *Mahamahopadhyaya* on the nominees of that year. This *Pandita-Parisad* and similar gatherings of Pandits to be organised by the State Governments in different towns of India will keep alive the interest of Pandits and inspire them to fresh lines of literary activity.

9. Maths and Temples and Encouragement of Sanskrit

43. Where the old religious life has not disintegrated and the traditions are still going strong, as, for example, in some parts of South India, there are to be found a large number of *Maths* or monasteries belonging to the Hindus and the Jainas, and also temples, which are properly endowed. Generally, the income from these temples or Maths is directed towards their maintenance; and, as a part of this maintenance, there is sometimes provision for charity to persons connected with religion as also for encouragement of Sanskritic studies. It is to be noted that the first charge on the resources of the temples is the proper conduct of the daily rituals of worship and the routine activities of the temple. The surplus, which is considerable in a few great temples, such as Tirupati, to mention only one outstanding shrine of all-India importance, is to be spent for purposes related to the ideals for which these religious institutions had been founded; and education in *Vedas, Agamas* and Sanskrit has been a time-honoured additional charge on the resources of these temples. But in some cases, it has been found that the situation is not as satisfactory as it should be. Sometimes, the management, which may be appointed by the Government,

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diverts funds to needs and objects other than those which are implied by the very fact of endowing a temple or a Math. It also happens that, in many States, the prevailing political ideology—rather than the legality or the nature of the original aims and objects of the endowment—influences the disposal of the Math or temple funds. Within the State, in such a situation, there cannot be any just and equitable administration of the funds, and their employment for precisely the same object, for which they were originally endowed, is hampered or stopped.

44. In the course of its tours, this Commission came to know that a large number of endowments intended, among other things, for Sanskrit and allied studies had been founded in different parts of the country, particularly Panjab, Uttar Pradesh and South India. We were told that, in all these places, diversion of these endowments for purposes other than Sanskrit studies was quite common. In Uttar Pradesh alone, we were informed, 150 Trusts intended for Sanskrit had been diverted for opening English and other schools. It has been felt in many quarters, particularly where disabilities are being created and new diversions of funds are being indulged in, that the Central Government should direct the proper use of these funds. A full survey of such endowments for Sanskrit studied in the country should be undertaken by Government, and adequate plans should be made for their proper utilisation. It is quite clear that a respectable sum of money, which is already there, can be very profitably and quite properly employed for the promotion and development of Sanskrit and allied studies. After meeting the primary needs of regular temple-worship and other specific matters connected with the Institution, the amount available may be used for the encouragement of Sanskrit studies, for publication of Sanskrit works, for the maintenance of schools, for holding regular and occasional gatherings of Sanskrit Scholars for lectures to the public, and for honouring the Pandits with prizes and other emoluments.

45. The Commission also noted that there were other endowments which were mismanaged or were allowed to remain in infructuous condition. The Commission was told of large accumulation of unutilised funds, as for instance in Bombay, where religious and similar endowments amounting to several lakhs of Rupees have long remained idle. This matter also needs to be looked into by the authorities so that these resources could be released for the promotion of Sanskrit.

10. Tradition of Veda-Patha, Purana-Patha and Paurohitya

(a) *Veda-Patha*[1]:

46. The Veda, in all its branches, has, since the most ancient times, been preserved in this country through oral tradition, being learnt by heart completely by an entire community, and being handed down by word of mouth from father to son and teacher to pupil. For the correctness and the meticulously faultless preservation of the text, eight forms of recital (*asta-vikrtis*) had been devised : *Pada* (in separate words), *Ghana, Jata* etc., in which, according to different schemes, words were repeated, ending with *Varnakrama* in which every single letter of the hymn was phonetically described.[2] The Vedas form the bedrock of Sanskrit literature and Indian culture; and, what is more, they have played the most important role in modern researches in Comparative Philology and Religion. Down the ages, kings extended unstinted patronage to Vedic scholars, who not only mastered and preserved intact the text of the Vedas and helped to keep up the religious and ritualistic activities where they were used, but also developed Vedic literature with commentaries and expository works. That the Veda has not lost its great significance today can be realised by the extent to which the Vedic Samhita proved an inspiration to modern teachers and philosophers like Dayananda Sarasvati and Shri Aurobindo.

47. Though there have been numberless manuscripts of the Vedas, it is remarkable that till recently the main method of their preservation had been by *kantha-patha* or learning by rote. No doubt, during the centuries, owing to invasions, foreign impacts and social upheavals, several schools (*Sakhas*) of the four Vedas have become extinct; but

1. Attention may be drawn here to a comprehensive survey of the present situation of *Veda-patha* and the value of the oral tradition, made by V. Raghavan, in the inaugural number of the Bulletin of the UNESCO Institute of Traditional Cultures, Madras University.

2. The eight *vikrtis* are: *Pada, Krama, Jata, Ratha, Danda, Dhvaja, Mala* and *Ghana*.

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it is only in the last century that the traditions of Vedic recitation have undergone a very rapid decay. Apart from the religious significance of *Veda-Patha,* it was its literary and philological importance that prompted this Commission to make, in the course of its tours, a country-wide investigation into the present state of its tradition. During our tours, many Sanskrit Institutions, particularly in the South, received us with or treated us to Vedic recitations in the normal forms as well as in some of the eight special styles of recitative exercises. But such recitations could not be heard in all places, nor from all the Vedas. In Assam, Bengal and Orissa, Vedic tradition is practically extinct; in North Bihar, Darbhanga preserves some *Samaveda;* in most parts of North India from Uttar Pradesh to Panjab and all over Madhya Pradesh and Rajasthan, it is the *Sukla Yajurveda—Kanva* or *Madhyandina*—which is generally prevalent. The *Krishna Yajurveda* lives mostly in Andhra, Tamil-nad, Karnataka and Maharashtra. The *Rgveda* is extensively prevalent in Kerala. In Banaras, which is a religious metropolis, all the Vedas and their *Sakhas* are maintained.

48. The Vedas, which need special attention in the present state of *Veda-Patha,* are the *Samaveda* and the *Atharvaveda.* The *Saman,* which is primarily the musical version of some portions of the *Rgveda,* is valuable also for the history of Indian Music in all its aspects. This Veda is now prevalent in three main schools or styles of chanting: *Kauthuma* in Gujarat, some villages near Lucknow, Darbhanga, Tamilnad and Karnataka; the *Jaiminiya* in some parts of Tamilnad and to a larger extent in Kerala; and the *Kanayaniya* in Rajathan and in Mathura. The styles of *Sama-gana* differ considerably from one another; even in the same *Kauthuma* or the *Jaiminiya* school, the style of rendering in one part of the country differs from that in another.

49. If the tradition of *Saman*-chanting is gradually becoming more and more limited, that of the *Atharvaveda* may be said to have already become almost extinct. There are in Saurashtra a few families belonging to the *Atharvaveda;* in Banaras, there is one Teacher and a line of his pupils who do not belong to the *Atharvaveda* but who have picked up some of it for ceremonial purposes. It was, however, heartening for this Commission to have made one precious discovery in the course of its tours that, in some villages of Gujarat and Saurashtra, namely, Kanvalaya, Lunavada and Bhavanagar, there are a few Vaidika families among Nagar Brahmans who are preserving the *Kantha-patha* of the *Atharvaveda* as their *sva-sakha.*

50. Some of the institutions which we visited, particularly in the South, either had provision for the learning of the Vedas by rote or were exclusive Veda-Pathasalas; but we found that, here too, the strength was meagre. Most of the South Indian Veda-Pathasalas were founded on the charities of wealthy Chettiars, whose assets in Burma, Saigon, etc., have become paralysed after the last war. Local mismanagement was also responsible for the failure of some of the Vedic endowments. In Kerala, the Nambudiri community had its own trusts in which all Nambudiri boys underwent Vedic training up to a particular age.

51. In the Chapters on Sanskrit Education and Sanskrit Research, we have laid some emphasis on the study of the Veda. The easy access to Vedic texts which printing has made possible and the various research projects in the field of the Veda which are being carried out today should not lead us to think that the preservation of the oral tradition of the Veda is no longer necessary. Apart from the religious and aesthetic effect of Vedic recitals, the actual intonations and accents and the rules of the *Siksa*-texts, which are all relevant to modern phonetic studies, can be properly studied only from the oral tradition. In modern colleges and traditional Pathasalas, portions of the Veda are prescribed for study and are taught without any idea being given to students of the mode of their recitation. In research institutions also, textual editorial work goes on mostly without utilising what has been preserved orally. To realise fully how valuable the oral tradition is for research purposes also, we would like to quote one of the leading Vedic scholars of Europe, Prof. Louis Renou of Paris University. In his review of Indian Studies, he says: "If we knew how to use these undaunted reciters of the Veda.....we should observe the persistence of certain variants, of certain phonetic or accentual traditions which no manuscript

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could ever perpetuate.....Oral transmission calls for certain forms of fidelity with which a written text can dispense"[1].

52. It was suggested by some witnesses that complete recordings on Tape and Wax should be taken of Vedic recitations according to the different schools[2]. This is certainly a very good suggestion, and the Commission fully endorses it. Early steps should be taken to prepare a complete set of such recordings from Vedic recitations by representative Vaidikas selected from all over the country. We may rest assured that the money spent on this project will have been well and usefully spent. This must, indeed, be done before it is too late. The original set of these recordings should be preserved in the proposed Central Institute of Indology, and copies should be made available to other institutions, if and when required.

53. It should, however, be clearly realised that the recordings of Vedic recitals can serve archival purposes very well, but they can be no substitute for actual and live preservation by the throat, even as it is the case with music. This Commission, therefore, further recommends that steps should be devised to preserve the oral tradition of Vedic recitals; that young students should be encouraged to learn Vedic hymns by rote with correct intonation and accents according to the different schools; and that the authorities should give a helping hand in setting aright the financial condition of Vedic foundations which are in difficulty. Affluent temples and religious endowments which have been the standing patrons and sustainers of Vedic recitations down the ages, as inscriptions testify, should be called upon not to discontinue the practice of providing for these Vedic recitations as part of the daily service in the temples, or of seasonal festivals. Research Institutions and Departments working especially on Veda should enlist the help of Vaidikas who are proficient in the oral tradition of the Veda. We found, during our tours, that in the South especially, and in the Deccan and in Banaras, there were large number of Vaidika families preserving the *kantha-patha* of the Vedas; some of these families could be very well transplanted in areas in the North where the tradition of Vedic recitation is becoming or has already become extinct. This would be a distinct gain to these parts of the country as also to those Vaidikas who preserve the Vedic tradition but cannot be said to be economically well off; the support that they would get in their new surroundings should prove a great encouragement to them. Such transplantation of the families of Vaidikas was exactly the way in which traditions of scholarship were preserved and propagated in ancient and medieval times; and even in modern times, we found that this method had produced good results, as for instance, in Darbhanga in respect of the *Samaveda*. The Commission further recommends that special attention should be paid to the resuscitation and propagation of the traditions of the *Samaveda* and the *Atharvaveda*.

(b) *Purana-Patha :*

54. The institution of public recital and exposition of the Epics and *Puranas* has, from very early times, been the most effective medium of popular adult education and significant means of inculcating in the masses the highest truths of the Vedas and the ideals of character and conduct exemplified by Rama, Yudhisthira, Sita, Savitri, etc. That kings of ancient and medieval times set apart special endowments for the public exposition of the *Ramayana* and the *Mahabharata* is known from numerous inscriptions not only in India but also in Cambodia. Through poem and play, and song and dance, the epics and myths have been cherished by the people in different parts of India, as also in various other countries which were culturally related to her, like Burma, Thailand and Indonesia. The institution of public *pravacana* by the Vyasas of the North, the Kathakas of Bengal and the Pauranikas of the Deccan and the South have served to make the masses, however illiterate they may be, keenly alive to the higher values of life. These expositions have also been one of the regular sources of sustenance for Sanskrit scholars. In the course of our inquiry, we found that this institution was still quite popular, and, especially in the South, there were specialists (Bhagavatars) who were highly successful as exponents of the *Ramayana* or the *Bhagavata;* and huge concourses of people gathered to listen to the epics.

55. Several witnesses stressed before us the points that these epic and Puranic expositions could be effectively utilised for the purpose of

1. *Diogenes*. No. 2, Spring 1953. pp. 58-59.
2. A few recordings of the Veda have been made and the All India Radio also, we understand, has been interesting itself in this line.

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cultural propaganda and the moral toning up of the masses; and that, under the Five Year Plans and the schemes for Community Projects and National Extension Service, these gifted exponents of the *Ramayana* and the *Mahabharata* could be usefully employed. In fact, the Secretary of the Education Department of the Government of West Bengal told us that the Department had requisitioned the services of one such *Bhagavata* lecturer[1]. Similar efforts are being made, on a wider scale and in a more systematic manner, by the Mysore Government which has set up for such work a Cultural Development Department. The Commission feels that such of the Sanskritists, particularly of the traditional type, who have a flair for such entertaining and edificatory expositions, may take to this calling, instead of all of them thinking of the school teacher's line alone as being open to them. To this end, the Sanskrit Pathasalas themselves might usefully organise a course in Itihasa-Purana and popular exposition. Those students who have the further gift of music could become successful performers of *Kirtana* or *Hari-katha*. We would recommend that the authorities in charge of Temples, Maths, and Community Projects and National Extension Service should help such Sanskritists as have a gift for this kind of popular expositions of the epics and *Puranas*, by employing them regularly. In some States there are Devasvam Departments and Religious Endowment Boards directing the activities of Temples, and we think it is a legitimate duty of the Temples, such as have the necessary means, to employ these Kathakas, Pauranikas and performers of *Kirtana* and *Hari-katha*.

(c) *Paurohitya* :

56. In the present curricula of studies in the Pathasalas, *Srauta* and *Paurohitya* are included only to a limited extent. In Baroda, the late Maharaja Sayaji Rao had promulgated the Purohit Act, according to which no one who had not attained a particular standard by passing the Purohita's course in the Baroda Sanskrit College could officiate as priest in his State. In most Christian countries, some qualification in divinity is necessary for one to become a member of the clergy. In Iran, a similar qualification is insisted upon before a person can become an Imam in a mosque. In ancient India, it was the learned public itself which enforced this standard. While today it is not possible for the State to lay down any course or qualification regarding this, the Commission thinks that the traditional Pathasalas should organise regular courses in *Paurohitya*.[1] This might bring them some more students who could make their equipment readily useful to the community. As we went round, attended functions and met several Vaidikas, we felt that the community of Vaidikas and Purohitas could be given a better academic grounding, and that, if they became properly qualified in Sanskrit and in disciplines allied to their calling, Vedic studies themselves would get strengthened and enriched.

1. At Navadwip, this *Bhagavata* lecturer gave us a demonstration of his *pravacana*, interspersed with songs and made lively and interesting by many a reference to contemporary events and present-day problems.

11. Technical Disciplines

57. As pointed out in Chapter IV, the field of Sanskrit literature is very vast. It embraces the entire realm of knowledge in ancient and medieval India, and comprises many scientific and technical subjects and arts and crafts. It is not, therefore, in pure academic institutions or within the four walls of Colleges and Pathasalas alone that the cultivation of Sanskrit is to be looked for. This Commission is interested in the all-round growth of Sanskrit as a vehicle not merely of literature, religion and philosophy, but also of the different branches of knowledge including the practical arts and sciences. There are in Sanskrit scientific works on medicine, astronomy, mathematics, etc., and on dance, music, painting, architecture, iconography, etc. In Modern University curricula, only a historical knowledge can be given of these; and we have recommended, in the Chapter on Sanskrit Education, that in different subjects like medicine, mathematics, etc., the University courses should provide, as part of the history of the respective subjects, for the study of the contributions of India to these sciences, as embodied in old Sanskrit texts. The sciences have generally had an arrested growth in India, and

1. In West Bengal, *Paurohitya* is recognised as one of the subjects for Sanskrit examinations. In Mysore, there has been, for a long time, full provision for *Smarta* and *Srauta* examinations. The examinations of the Banaras Government Sanskrit College provide for Veda and *Paurohitya*. In the Banaras Hindu University, there is a separate Faculty of Theology, which conducts examinations in these subjects.

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they have to be brought in line with the modern scientific advances.

(a) *Ayurveda :*

58. Of all these sciences, the most important is the science of indigenous medicine called Ayurveda, which is still alive and widely practised in the country. Ayurveda is suited to the constitution of the Indians and has cheap remedies which are readily available and which form part of the general knowledge of the people. During our enquiry, we met many successful Ayurvedic practitioners, proficient in the Sanskrit texts, who said that they and their knowledge were in good demand. The Commission also saw that there were many Ayurvedic establishments, particularly in the North, which had many manufactories provided with mechanical equipments for preparing medicines on a large scale. In some parts of the country, the traditional style of Sanskrit education included instruction in Ayurveda as a special course for a Diploma awarded by the local Universities.

59. One of the questions which naturally arises in connection with Ayurveda is its position *vis-a-vis* the science of modern medicine. There are advocates of modern medicine who are opposed to Ayurveda as an outmoded and unscientific system; on the other hand, there are the enthusiasts for Ayurveda who are prepared to prove to the hilt the scientific nature and superiority of Ayurveda; and there are still others of a third type who advocate an integration of the two systems. At present, the courses of studies in the Ayurvedic side of the traditional Colleges do include the necessary quantum of modern anatomy and minor surgery. Many advocates of Ayurveda told us that they did not want any integration beyond this. We also learnt that some of the so called integrated medicine courses were mostly allopathic in character and cut at the very root of Ayurveda. Strong opposition was voiced against the policy of some States which thus "allopathised" their Colleges of indigenous medicine. In this connection, the Commission would like to refer to the views which a leading medical authority of the country, the present Vice-Chancellor of the Madras University, expressed before the Commission. Dr. A. Lakshmanaswami Mudaliar was not in favour of any such integration; but he was for the fully qualified allopathic or Ayurvedic doctors critically studying the other system and picking up from it such elements as they found useful. It is this kind of integration at higher levels which we have recommended in other fields also as most healthy and fruitful.

60. It is necessary that the Ayurvedic wings of Sanskrit Pathasalas have the full complement of beds, herbarium, manufactory, dispensary, research section, etc. Ayurveda cannot be taught merely through books. This Commission would recommend that Ayurveda should be made a Degree subject in the modern Universities,[1] so that all the advantages of upgrading which a University status conferred could accrue to this subject. It would also be desirable if the Universities had, in their Research Departments, sections devoted to Ayurveda where investigations in the higher and less known aspects of that science could be carried out. There is also the need to fix exactly the identity of Ayurvedic drugs which are known by common Sanskrit names, but are differently understood in different areas. Similarly, up-to-date text-books in Sanskrit have to be prepared on various branches of Ayurveda for all-India use, like Gananath Sen's *Pratyaksa-Sarira*, the *Siddhanta-nidana*, the *Rasa-jalanidhi* and the more recent *Svastha-vratta* and *Padartha-Vijnana* from Bombay and Poona.

61. Several persons connected with Ayurvedic studies represented before the Commission that the State policy in connection with the indigenous system should be changed substantially if Ayurveda was to have an all-round development. Recently, there has been some change, and Governments are giving some block grants to different centres for the development of Ayurveda. This is a matter for the Ministry of Health and the Planning Commission. Our country is vast and the demand for doctors and medical treatment cannot be adequately met by modern allopathy. Allopathy involves costly colleges and even costlier treatment and medicines, and unfamiliar diet-receipts, etc. Adequate allotments should, therefore, be made for the widespread use of the easy and congenial indigenous system, particularly in the rural areas.

1. Some Universities, like Banaras and Poona, have already established Faculties of Ayurvedic Medicine. Madras University also has recently approved of a degree-course in Ayurveda.

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As part of this recognition and upgrading, there should be set up an All-India Council of Indigenous Medicine, and also a Central Institute of Research in Indigenous Medical System, including Veterinary Science[1]. Advanced research in indigenous medicine is at present being carried out only in an extremely small number of centres. We know that foreign medical libraries, like the Wellcome Medical Historical Library, London, have large collections of manuscripts of Sanskrit, Arabic and Persian medical treatises, and foreign laboratories are carrying on investigations in Indian drugs and their potency for modern diseases. It is but proper that Indian scholars receive substantial help from the authorities concerned for the adequate exploitation of indigenous medicinal lore, resources and material.

(b) *Jyotisa :*

62. Astronomy is taught in many Pathasalas, and the classes in some institutions are equipped with some modern aids also. In the Banaras Sanskrit College, attempts are made to study Indian Astronomy with the help of modern astronomical instruments. This science, like Medicine, has had an arrested growth in India. Here, too, there are advocates who plead for bringing the ancient texts abreast of modern knowledge, and there are others, Pandits as well as some Professors, who strive to maintain unchanged the old *Jyotisa-Sastra*. Normally, the students of Jyotisa in the Pathasalas obtain much vogue as astrologers and cannot be said to suffer from want of employment. But this Commission is of the view that in Indian Astronomy and Mathematics there is much scope for research, and that those, who are proficient in modern astronomy and mathematics and who also know Sanskrit should be encouraged to take to research in Jyotisa, so that they might bring to light hidden texts and correlate and evaluate their contributions.

(c) *Arts and Crafts :*

63. At present there are quite a few Institutions in India—both Government and private—where music and dance, sculpture, painting and architecture are being systematically studied. There are also the State-sponsored Academies which encourage these arts and crafts. All these are subjects in which there are Sanskrit texts embodying the ancient Indian traditions and norms. There is the need not only to edit all these texts with explanations, but also to correlate them with the actual survivals of different artistic traditions in the country. Some representative Sanskrit texts should, indeed, be included in the courses of those Institutions, which teach all these arts and crafts. It is essential that the votaries of these arts and crafts know not only the ancient tradition but also the higher philosophy of art contemplated in the traditional approach to art as set forth in these treaties.

64. The Commission interviewed some *Silpis* and *Sthapatis* and visited and learnt about some schools established for the teaching of Silpa. The All-India Handicrafts Board would do well to take interest in and help these artists in the traditional line. There are in India a few schools of architecture and this subject is also being introduced in the Universities. But the architects trained in these institutions often turn to the West for their ideas, so that there is today hardly anything which can be called truly Indian architecture. There is much scope for research in the type of architecture that would suit this country, its climate, needs, habits, means, etc. This Commission feels that a study of Sanskrit texts on *Silpa-Sastra* and the employment in the modern schools of architecture of indigenous Silpis, who are still surviving, would prove helpful in this connection.[1]

12. Sanskrit and the People

(a) *"Basic Sanskrit" :*

65. There is a general feeling, particularly in uninformed circles, that Sanskrit as an ancient language, with a plethora of formative affixes and declensional and conjugational inflections, is a very complicated language. People are prone to contrast Sanskrit with a modern language like Hindi or English. But the fact is generally lost sight of that each language has its own complications and difficulties. Whereas in a highly advanced modern language like English, the inflexions have been very largely whittled down, Sanskrit

1. The Ministry of Agriculture, which deals with animal-husbandry, should take more helpful interest in indigenous veterinary science and should come forward to salvage the old Sanskrit texts dealing with subject.

1. The Government of Madras has started a school of Sthapati and Temple Architecture at Mahabalipuram.

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retains to the fullest its formative affixes and terminations. The eight cases of the Sanskrit Noun and Pronoun, the various classes of declensions arranged according to the terminations, the three numbers along with the three genders—all this seems to make the declensions of the Noun (and the Pronoun) in Sanskrit a formidable affair. And when the conjugational system is considered, with hundreds of inflected forms derived from the same root, with four or five moods and different tenses including the very complicated tenses for the past like the perfect, the aorist and the imperfect, and other new forms also for the past tense, and extended conjugations like causative, denominatives, desideratives, and intensives or frequentatives, it looks still more formidable; and aspirants for Sanskrit may feel easily discouraged. In view of all this, and inspired to some extent by the example of the recent attempt to make English a much simpler and easier language for non-English speakers by bringing in what is known as "Basic English", many people in India—and some of them are good Sanskrit scholars too—have suggested that there should be a simplification of Sanskrit, which then could be described as "Basic Sanskrit". There have been published several books and articles advocating this "Basic Sanskrit". A case appears to have been made that, unless such simplification of Sanskrit or evolving of a Basic Sanskrit was achieved, the popularisation of Sanskrit would be difficult. Of course, there is no gain-saying the fact that highly inflected languages like Sanskrit, Greek, Latin and Old Arabic among classical languages and Russian and Finnish among modern languages do lack the grammatical simplicity of a language like English or Malay. But this need not make us feel that Sanskrit presents insuperable difficulties.

66. The main lines along which the simplification of Sanskrit is generally advocated are these : (1) Abandoning, totally or partially, *Sandhi* within a sentence. This has some sanction both in usage and in rules of grammar, and does not, therefore, really amount to any innovation; (2) the abolition of the dual number, which is supposed to be peculiar to Sanskrit;[1] (3) the reduction of the tenses and the moods to the necessary minimum: present, one past, one future and one or two moods; (4) the use of *Atmanepada* or Reflexive only to denote the passive; (5) the reduction of ten classes of roots (*ganas*); (6) liberal use of participles instead of inflected finite verbal forms; (7) the reduction of the number of roots and vocables to a basic minimum; and (8) freer use of roots like *bhu* and *kr*.

1. It is however, forgotten that the dual number is found at least in one group of languages in India—the Santali, Mundari and other Kol (Munda, Austro-Asiatic) languages.

67. The plea for such simplification of Sanskrit has been put forward by a number of enthusiasts for Sanskrit who want to make it a popular language. But it has been also very strongly opposed by others who would not like a classical language, with such a long history and with such a vast literature, to be treated in this cavalier fashion. They want to preserve the Sanskrit language as Sanskrit language, and a desire to lop off certain living parts of the organism of Sanskrit as difficult or (considering only the case of the beginners) unnecessary, will, in their opinion, do more harm than good. Generally, those who are opposed to a Basic Sanskrit are in favour of teaching, in the elementary stages, just a simple form of the language, eschewing all the complicated declensions and particularly the conjugational forms of the Verb. We know that, in ancient times also, when Sanskrit was becoming widely spread, there was a tacit acceptance of the position that the perfect and the aorist forms should be restricted in use. Down the centuries, attempts have always been made to produce easier grammars of Sanskrit. In actual practice also, some forms of literature have adopted simple Sanskrit. What this Commission would, therefore, sponsor is the teaching of graded Sanskrit to suit the age and capacity of the learner, rather than of a uniform *simplified* Sanskrit or *Basic* Sanskrit which seeks to tamper with the age-old Sanskrit grammar. The Commission believes that, as the ultimate purpose of learning Sanskrit is to be able to understand and appreciate all the poetry, drama and philosophy in Sanskrit, the teaching of a mere Basic Sanskrit will be useless. At the same time, the Commission is of opinion that, so long as the character of the Sanskrit language is not tampered with, all attempts to simplify the *teaching* of Sanskrit by restricting the use of certain forms in the early stages or for certain types of students should be encouraged.

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(b) *Sanskrit—A Classical Language or a Popular Language?*

68. With regard to the teaching as well as functioning of Sanskrit at the present day, there have been two sets of opinion, which are slightly opposed to each other but which cannot be said to be essentially antagonistic. One school suggests that Sanskrit should be taught just as a classical language, like Greek and Latin in Europe, and that it should have its sacrosant place as a language which is to be used on special occasions and in studying the old literary heritage of the country. This view is endorsed by a large number of people who have an affection for Sanskrit and who would maintain its place in our national life only on a high pedestal or altar of honour. There is another point of view which is equally supported both by old-style Sanskrit scholars and present-day college-trained professors, as well as educated lovers of Sanskrit. In this view, Sanskrit, in order to be an effective and fruitful language even at the present day, must be brought into popular use and should not remain in its own ivory tower of isolation. According to this second view, Sanskrit, because of a large number of its words being in everyday use in most of the Modern Indian Languages, is already very much with us in our daily avocations, although in an indirect way. And only a little propaganda and some scholarly endeavour would be enough to make it a living force in our lives.

69. It is suggested that, unless Sanskrit is made a part of our daily lives, it can never be a living thing. Indeed, as Dr. C. V. Raman put it, no language could be said to be living unless it came out of the mouths of the people. It is generally agreed that Sanskrit can function effectively as a modern language expressive of present-day life. Sanskrit can be very well employed in dealing with current social, political, cultural, literary and other aspects of life in India, as well as for the discussion of matters like international politics and certain aspects of science, particularly on the popular side. As pointed out elsewhere, there is also currently an impressive output of Sanskrit literature of every type. This in itself is indicative of the life and vitality of Sanskrit, which cannot and should not be suppressed.

13. Sanskrit Journals

70. India is unique in this that her classical language still functions like any of her present-day living languages. Not only is Sanskrit used very largely in conversation among persons belonging to the different parts of the country (as also belonging to the same part and speaking the same language), but there is a large amount of literary activity in both prose and verse, in serious philosophical and scientific subjects, and also in *belles-letters,* all over the country; and not the least item in this endeavour in keeping up Sanskrit as a living language is the publication of Sanskrit Journals from different parts of the country[1].

71. One of the earliest forms which the new literary activity in Sanskrit took, after contact with the West in modern times, was the Sanskrit Journals. The Sanskrit Journal has played a valuable part in making Sanskrit a live medium of expression of contemporary thought and of discussion of current problems, and in infusing new life into that language. History, politics, sociology, modern science—all these have been dealt with in these Journals. The Sanskrit Journal can play a still more useful role in bringing into Sanskrit a good deal of modern knowledge. A straight, simple and expressive prose style has grown in Sanskrit. This is perhaps the one most significant development in Sanskrit, at the present day, which it owes largely to these periodicals. The Sanskrit Journal has also kept the Sanskritist close to the creative activity in the various modern Indian languages, and sometimes even in foreign languages by means of translations of some of the best literary creations in those languages.

72. These Journals are published by enthusiasts for Sanskrit, and they are, most of them, run at a loss. The support they receive comes

1. Among the Sanskrit Periodicals, mention may be made of the following :

(1) The Sanskrit College Magazine, Mysore ; (2) The Udvana Patrika, Tiruvayvaru, (3) The Bhasa (Weekly), Guntur ; (4) The Samskrta-Bhavitavvam (Weekly), Nagpur ; (5) Madhuravani, Gadag ; (6) The Surabharati, Bombay ; (7) The Bharati, Jaipur ; (8) The Sarsvati-Sausrabha, Baroda ; (9) The Sarasvati-Susama, Banaras ; (10) The Pandita-Patrika, Banaras ; (11) The Suryodaya, Banaras ; (12) The Samskrta-Ratnakara, Banaras ; (13) The Suprabhatam Banaras ; (14) The Divyaivotih, Simla ; (15) The Samskrta, Ayodhya ; (16) The Samskrta-Saketa, Ayodhya ; (17) The Surabharati, Darbhanga ; (18) The Samskrta-Samjivana, Patna ; (19) The Samskrta-Sahitya-Parisat-Patrika, Calcutta ; and (20) The Manjusa, Calcutta.

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mainly from the various Sanskrit Institutions, Schools and Associations in the country, which themselves are in a very bad way financially. Naturally, owing to financial reasons their printing and format are generally not at all up to the mark. In a matter like this, in order to make Sanskrit Journals popular, their general get-up—printing and paper and format—should be such as would invite the immediate attention of the people and make them feel inclined to read them just for the pleasure of it. This psychological aspect of the matter must never be lost sight of, if we are to make the regular reading of a Sanskrit Journal popular among those who possess just a modicum of Sanskrit. This means that, in the case of some of the Journals at least, the States and the Central Government should help the organisations or individuals, who bring them out, by making all State Institutions and Universities with humanistic subjects subscribe to these Journals. It would also be desirable if the Sahitya Akademi, or the Central Board of Sanskrit Studies as suggested by us, selected some representative Sanskrit Journals of standing and standard and extended to them some assistance. If some such help did not come forth, these Journals from the very nature of things would be doomed to gradual extinction. If Sanskrit studies were broad-based in the School, by making Sanskrit compulsory for all or at least for a large percentage of students, Sanskrit Journals in a simple kind of Sanskrit and with attractive subjects would be of help by providing general reading material.

14. Popularisation of Sanskrit

73. It has been shown in the Chapter dealing with the Present Situation that though, at the traditional or modern school or college, the strength of students studying Sanskrit is meagre and is also gradually declining, outside, in the society at large, there is a cultural awakening which is keenly alive to the need for learning and disseminating the knowledge of Sanskrit. Educated adults and those in retirement take to Sanskrit privately, either individually or in groups, and derive solace through the study of the *Ramayana* or the Vedanta. Private classes as well as public expositions to select circles are organised, and these afford a source of employment to the Sanskrit Pandit. For instance, in a city like Madras, there are numerous study-circles or select exposition-groups of this type. Apart from this, there are also private classes or schools, organised by the Sanskrit Associations or enthusiastic individuals, to teach Sanskrit, privately and in out-of-school and out-of-office hours, to children, students and adults. There are agencies which conduct private examinations on a graded scheme. Some endowments and publishers bring out popular Sanskrit booklets, selections and texts with translations in local languages. In almost all the main cities and chief towns, there are Sanskrit Academies, Associations, Sabhas, Parisads, etc., which celebrate the days of important Sanskrit writers and arrange for popular lectures and publications.

74. There is, on the whole, a good deal of enthusiasm in the country for Sanskrit and its propagation; and this was quite evident from the receptions which this Commission was given at the different centres it visited. That this enthusiasm was taking a practical turn was clear, for there were many Associations and individuals in different parts of the country who were trying to devise methods to spread the knowledge of Sanskrit and to make more people learn it in an easier and quicker manner. Consequently many new experiments in the simplification of the teaching methods, as also in the nature and standard of Sanskrit to be taught at different stages to the beginners, have been made in the country. Some of these were demonstrated before us, and some have been set forth in published booklets. A notice of such of these, as the Commission came to know at first hand or through the written evidence, is given here in the footnote[1]. To the extent to which they are likely to introduce new learners into the Sanskrit language, all these experiments are to be welcomed. One thing, however, we might say, namely, that some of these systems which are of a definite plan, being designed for the teaching of Sanskrit,

1. (i) In the South there are two centres, Chittoor (near Madras) and Tiruchi (in the heart of Tamilnad), which organise a series of graded, private examinations in Sanskrit—the Chittoor Sanskrit Bhasha Pracharini Sabha Examinations and the Amara Bharati Examinations, the former especially having branches at many other cities of the Deccan and in the South. Similar examinations are organised by the Bharatiya Vidya Bhavan, Bombay. Pandit Satavalekar's Svadhyaya Mandala, Pardi, and the Tilak Maharashtra Vidyapitha, Poona. Thousands of students appear for these private examinations.

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say of a basic kind or of a purely grammatical form, within a set short period of three or six months, cannot, by their very nature, be adopted in Pathasalas or schools which have their own duration of courses and syllabus of study. But some ideas or principles of simplifying the learning process adopted by these methods can be assimilated by teachers in High Schools. We have however, to say that, considering the number of handbooks presenting methods of learning French, German, etc., 'without tears', and the many schools for foreign languages, the efforts put forth by Sanskritists on behalf of Sanskrit require to be stepped up, particularly in the preparation of books which can be used as self-instructors. The Commission thinks that there is scope for further expansion of these four channels of popularisation: private schools or classes; private examinations; simplified teaching; and easy booklets and self-instructors.

(ii) The authorities of these examinations have also brought out graded text-books, in which the mother-tongue and its literature are also utilised. Some of the Pathasalas have brought out their own graded text-books. In the Sahitya Dipika College at Pavaratti, Kerala, the Christian Principal, Shri Kuriakkos, has brought out a series of Sanskrit text-books in Malayalam medium; the *Gurukulas* under the Arya Samaj management have all brought out their own text-books. Reference to some easy text-books in use in the Lower Secondary and Secondary classes has been made in the Chapter on Teaching of Sanskrit. Shri B. B. Kamat of Poona has produced a series of readers called *Subodha Samskrtam* or Easy Steps to Sanskrit, in which he takes the young student directly to the language through short lessons made up of simple sentences; and to secure a sense of familiarity for the young student, while learning, he uses the universally known story of Rama continuously in all the lessons. The books carry, in the latter part, the grammar lessons, bearing on all topics, but as arising only out of the vocabulary of the lessons; the books carry also collections of *Subhasitas*, and illustrations; these have been issued in English and in many of the regional languages, and have also undergone many editions. In Andhra, Kasi Krishnamacharya, the doyen of old-type Pandits, has published a number of trilingual Sanskrit text-books in Sanskrit, Telugu, and Hindi. He is also issuing a Sanskrit periodical called *Bhasa*, in which Sanskrit questions and answers are given. There are numerous other graded series of text-books which use illustrations, medium of mother-tongue and other devices.

(iii) A third attempt is to evolve various grades of the language itself to suit the stages of Sanskrit-teaching, and the so-called Simplified or Basic Sanskrit, which we have dealt with in a separate section in this Chapter. Reference may here be made to two such attempts: In his Sanskrit book, *Kidrsam Samskrtam*? Shri Syama Kumara Sinha advocates a Basic Sanskrit, which, he thinks, may become the language of the future; his Basic Sanskrit is based on four principles: omission of *sandhi* in sentences, reduction of tenses and moods to the absolute minimum of four (the present, one past, one future and the potential), dropping of the dual and dropping of all *visargas* at the end of words (the last being a novel suggestion of this writer). Shri Y. M. Nanal, who has taught Basic English, has produced simplified Sanskrit texts and a Basic Sanskrit Grammar, but he does not really leave out anything—*sandhi* or dual or any of the *lakaras*; it is only a simple style of limited vocabulary and a course of graded exercises in grammer that he presents in his books.

(iv) A fourth effort made for making the learning of Sanskrit easy relates to methods of simplifying the teaching of Sanskrit or devising new methods for short term courses of a few months. A few of these seen by us may be referred to here:

In Patna (Bihar), Shri Kapiladeva Sarma has evolved a scheme, which, he said, introduced tender boys to Sanskrit in twenty-five days. He has selected a small group of words of the three genders, the pronouns, the three basic roots *bhu*, *as* and *kr*, and five other necessities: declension, active and passive voices, tense, prefixes, and a few suffixes and adjectives. He has brought out a book on his system of easy grammatical teaching called *Asubodha Vyakarana*, and also produced before the Commission a very young student of his trained in this system.

Pandit Ananta Sastri Phadke has been carrying on postal tuitions, particularly for foreigners, and has about two hundred of these. He makes a liberal use of the root *kr* 'to do' and its participles which help to avoid the difficulty of beginning with many roots for actions, e.g., *bhojanam krtva* for *bhuktva*.

The Kuppuswami Sastri Research Institute, Madras, has been experimenting in the evolving of some easy method of teaching which could take away the scare which many young and adult learners feel in approaching Sanskrit. Sri R. Sankarasubrahmanya Aiyar, who conducts the New Method Sanskrit Classes for them, has evolved a system called *Panini Predigested*, which aims at giving a grounding in Sanskrit grammar in six months. It uses only Panini's own aphorisms and makes a start from simple roots of the second conjugation; after some lessons, the students are themselves led to anticipate or formulate Panini's *Sutras* on given forms. The Commission witnessed a demonstration of this class; it appears that this system makes the learning of grammar and Panini's *Sutras* interesting, and, though much vocabulary or literary material is not put across, the student is given a grip over grammar.

75. Next come the voluntary associations, academies, etc., for Sanskrit. Though many cities and towns now have their Sanskrit Associations, there are yet several places where there are no such non-official organisations to keep up public interest in Sanskrit. Recently, at many centres, such Associations have taken the shape of branches of the Samskrta Visva Parisad which has done much in the past few years for the creation of public opinion in favour of Sanskrit. The scope of work for such Associations is unlimited and would depend on men and funds available to each. They may carry on all or some of the activities dealt with in this section: examination, teaching, lectures, publications, celebrations, etc.

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76. Such Associations should regularly celebrate the days of Valmiki, Vyasa, Kalidasa, Sankara, the *Bhagavad-Gita,* etc., when selections from the above could be read out or sung, scenic enactments arranged for, and lectures given on these poets and works. At least five such days should be celebrated all over India, namely, those for Valmiki, Vyasa, Kalidasa, Sankara and the *Gita.*

77. While gatherings like the All-India Oriental Conference foster Research and cover many other subjects besides Sanskrit, there is need for Conferences solely devoted to Sanskrit and its study and literary appreciation. In Bengal, the Sanskrit Sahitya Parisad organises such a Sanskrit Literary Conference. There is also the All India Sanskrit Sahitya Sammelana. In Rajasthan, there is the Sanskrit Conference. The Sanskrit Visva Parisad holds an annual Conference at some famous centre of studies and thereby helps to focus attention on questions relating to Sanskrit. The growth of Sanskrit Literary Conferences forms an important part of the general movement for the promotion of Sanskrit. Therefore, such conferences should be encouraged in every State. It would be desirable if these Sanskrit Literary Conferences were better planned, conducted in a more systematic manner and transacted business in the form of papers, discussions, symposia, readings from original compositions in Sanskrit, and so on.

78. Fortunately for Sanskrit, it has a rich contribution in the fields of music, dance and drama. The *Gita-govinda* is still sung and rendered in gesticulation. The national art of dance, in its different forms, is directly based on Bharata's *Natya-Sastra* and the later literature which follows Bharata. All this could be more effectively used to popularise Sanskrit. Indian drama attained its highest development in Kalidasa and Sudraka; yet, today, there is no permanent organisation with the necessary resources to put on boards Sanskrit plays regularly for the enjoyment of the public. No doubt, here and there, in Bombay, Madras and Calcutta, and also in a few other centres, amateur associations exist which stage Sanskrit dramas. In Colleges, on special occasions of anniversaries or conferences, students and teachers produce Sanskrit plays. All this is but a meagre effort. The Sanskrit stage should be rebuilt and made part of the regular cultural relaxation of the nation. The Sanskrit stage had in the past exerted its influence all over the East up to Japan and over the whole of Indonesia, and its idealised and imaginative technique, integrating the three arts of poetry, song and dance including gesticulation—as it is still prevalent in South-East Asia—stands in contrast to the realistic presentations of the modern Western stage. Research into this indigenous stage-technique should be carried out. It is to be hoped that the Central Sangita Nataka Akademi, which is contemplating the starting of a National School of Drama, will give thought to this and help the coming into being of an active Sanskrit stage. Just as in England there are Shakespeare Festivals, India should celebrate once a year a Kalidasa festival when all the plays of the poet should be produced and his poems musically or otherwise recited. The present Finance Minister told this Commission that not only could such a Kalidasa Festival be helped by Government, but that there were other ways also in which the auditory and aesthetic appeal of Sanskrit, in its Vedic, hymnal and other recitals, could be helped, with a view to promoting and keeping up the popular interest in Sanskrit.

79. While on the subject of the auditory and aesthetic appeal of Sanskrit and the scope afforded by the rich dramatic literature in that language, we might also speak of the way in which the All India Radio could effectively help the cause of popularising Sanskrit. Thanks to the present Minister of Information and Broadcasting, Dr B. V. Keskar, and the former Secretary of the Ministry, the late P. M. Lad, the All India Radio has recently been doing some good service for Sanskrit. The talk which this Commission had with Dr. Keskar was very fruitful in this respect The Radio now provides for talks, in English and the regional languages, on Sanskrit topics, as also talks in Sanskrit itself on such topics,

Sri Brahma Datta Jijnasu of the Panini Mahavidyalaya, Banaras and Delhi, has brought out in Hindi a book on an easy method of teaching Sanskrit called *Samskrta-pathana-pathana-ki Anubhuta Saralatama Vidhi.* This is also a method for teaching Sanskrit grammar and arranges the course in about forty-five lessons, with a supplementary course of six months. The Commission examined some students trained in this school. Yet another effort in this direction is the *Rju-Paniniya* of Pandit Gopala Sastri of Banaras, which, in the style of the old condensations, reduces the *Sutras* of Panini to an absolutely necessary minimum.

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in some of its stations. Celebrations of the Kalidasa Day, weekly fifteen minutes' programme in Sanskrit and three-monthly Magazine Programmes are also on the schedule now. As we are writing this Report, we find that the All India Radio has started Sanskrit lessons for the benefit of young learners. In its overseas broadcast also, the All India Radio has many talks on Sanskrit literature. This Commission would like to suggest a few more lines of work in Sanskrit which the All India Radio could easily add to their Sanskrit Schedules. The All India Radio organises, from time to time, the *Sahitya Samaroha* in which are included all the Indian languages except Sanskrit; this omission should be rectified, especially as today there is a considerable output of current creative literature in Sanskrit. Similarly, the All India Radio conducts periodical contests in Radio Plays in the Indian languages; Sanskrit, which is omitted here, should be included in this competition also, for, the All India Radio has regular Sanskrit features and the calling for new plays in Sanskrit would place in their hands material which they could readily use. Actual renderings from the Sanskrit Classics, especially from the epics, the *Gita,* etc., with explanations in the mother-tongue, at present done occasionally and only in some Stations, should be introduced in all Stations. As we have pointed out in the earlier Chapters, Sanskrit is rich in *Subhasitas* or moral sayings and maxims which can be effectively put across to the wide listening public; the Radio may use one *Subhasita* every day, have it musically recited and explained in the mother-tongue, either as the day's programme opens with the signal in the morning or closes down at night. Sanskrit programmes in all the Stations are now looked after as an additional charge by the General Programme Assistants; the Commission recommends that Sanskritists of required qualifications should be recruited as Sanskrit producers in all Stations. Care should also be taken to see that the Sanskrit programmes offered by the All India Radio go on air at hours convenient for listening.

80. Elsewhere we have touched upon the important question of improving the pronunciation of Sanskrit in those parts of the country where it is defective. Nothing could be more helpful in this direction than the All India Radio. In some of its Northern and Eastern Stations, it should employ for its Sanskrit programmes good speakers of Sanskrit from the Deccan and South India. Recording of Sanskrit programmes from the Stations of the Deccan and the South could be also used in these Northern and Eastern Stations.

81. The All India Radio, we were told, was considering the question of making Vedic recordings; it was at the suggestion of Acharya Vinoba Bhave that it was first seized of this matter. As has been pointed out by us in the Section dealing with Vedic recital, the tradition of Vedic recitals is fast dwindling. The All India Radio, which is a Government Department and can command all resources, should come forward to make a Tape-record Library of Vedic recitals. As the Radio has a major interest in music, it would naturally find it useful to record the different schools and styles of chanting of the *Samaveda,* which are current in the country. Along with this, it should also undertake the preservation on Tape of the whole of the *Rgveda,* the oldest body of Indian poetry and sacred literature. As the *Rgveda* was also the oldest surviving literature of the Indo-European world, Sanskrit scholars in India and abroad would regard this recording as an event of great significance. This whole matter was discussed by this Commission at top-level, and it appeared that such an important cultural project would receive the required support from the Government on the financial side. We would urge upon Government to make the required allotments for these recordings.

82. The Film Division of the Information Ministry could render the necessary help for producing short feature-films of some outstanding plays or select scenes from Sanskrit, such as the *Sakuntala,* the *Mrcchakatika,* the *Meghaduta,* the *Gita-govinda,* portions and dialogues from the two national epics, etc. Vedic recitals and Sanskrit hymnvoices could be synchronised in the pictures of temples, festivals, etc. which the Film Division produces from time to time.

83. Elsewhere we have touched upon the ceremonial use of Sanskrit for which its background, sound and diction are admirably suited. The increased use of Sanskrit by the Public and the State as a common All-India Ceremonial Language will contribute to its further popularity.

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84. The Press in India, of which we met some leading representatives, generally supports the cause of Sanskrit. It has given a great fillip to both academic and cultural activities in the field of Sanskrit. Though, from its coverage, the Press appears to be primarily concerned with politics, the leading papers run literary pages and give some space to literary articles in their weekly magazine sections. In the nature of things, the Press devotes more attention to 'news' of political or other arresting importance, and purely literary matters have to take a secondary place. Often music, dance and films take precedence among cultural matters. It may be pointed out that some more attention could be devoted to literary activities. At least, the weekly or monthly periodicals could afford greater space to Sanskrit and allied subjects. Some papers carry, at some prominent place, select wise sayings from the great thinkers and philosophers of the world. India and Sanskrit are store-houses of such wisdom, but seldom does one find the treasury of Sanskrit *Subhasitas* being drawn upon by the newspapers. We suggest that it would be a step in the direction of bringing Sanskrit writings into the widest public notice if, for this "Thought for the Day", our newspapers also used Sanskrit *Subhasitas* in translations in English and local languages, with or without the originals. The Indian language press has developed today to a great extent, and if it spared adequate space for articles, appreciations, select renderings, stories, etc., in or relating to Sanskrit, it would be giving practical and effective help to the popularisation of Sanskrit and its contributions among the masses.

85. Publication in the regional languages has also taken tremendous strides in the recent past. As pointed out elsewhere, Sanskrit has always grown side by side with the regional languages, even using the same regional script. All the great classics in Sanskrit have been made available through old translations or adaptations or derivative creations in the regional languages. We saw some sustained efforts in this direction, such as in Madras, where the Kamakoti Kosasthanam and the Ramakrishna Math had brought out Sanskrit hymns and sacred writings, in Tamil and Grantha scripts with Tamil translations.

86. As soon as the printing press become well-established, local scholars did pioneering work making available to the reading public almost all the leading Sanskrit Classics, the Epics and *Puranas*. The Bangavasi Press under the guidance of Mahamahopadhyaya Pandit Panchanana Tarkaratna and the Basumati Press, Calcutta, brought out in Bengali script the Epic, *Puranas*, Dharma-Sastra texts, works of Kalidasa, and other Sanskrit works. In the South, Vavilla Ramaswami Sastrulu and Sons did similar work for Sanskrit through the Telugu script. In the Tamil country, the Sri Vidya and the Sarada Vilas Presses, Kumbhakonam, the Sastra Sanjivani Press, Madras, and several others, at Kanchi, Tiruvayyaru, Palghat and other centres of Sanskrit learning, brought out almost all the important works of Sanskrit literature in the Grantha script. Similarly in Kerala, the Keralamitram and the Keralakalpadruman Presses, Trichur, and the Vidyaratnaprabha Press, Kunnankulam, were pioneers in publishing Sanskrit works in the Malayalam script. In Mysore, the State itself started a lithograph Press for this purpose, and the Vicharadarpana Press, Bangalore, also published Sanskrit texts in the Kannada script. The Venkateswara Press, Bombay, and a host of Presses all over North India, brought out numerous editions of Sanskrit texts with Hindi translations. The Arya Samaj and the Svadhyaya Mandala of Pandit S. D. Satavalekar did similar service for the Veda. Panditaraja Atombapu Sarma, through his Chudachand Press, Imphal (Manipur), popularised Sanskrit works through Manipuri. Among the former Native States, Baroda and Mysore took a lead in this matter of popular cultural publications through their Sayajirao Sahityamala and the Jayachamara-Jendra Grantha-Ratnamala respectively. The Gita Press, Gorakhpur, is making a laudable endeavour to put in the hands of the people, at the cheapest price, the *Gita*, the Epics, the *Puranas*, etc., some of these with Hindi and English translations.

87. There is still considerable scope for translating several Sanskrit classics into simple prose of these modern languages. It is sad to reflect that, while a powerful language like English having the greatest world-wide vogue still thinks it necessary to put out English translations of works in Sanskrit—plays, poems, stories, scientific and historical works, etc.—some of the Indian languages are yet to enrich themselves with such translations. In Bombay and Poona, publishing firms are bringing out, in short compass, attractive

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booklets, giving abridged versions and accounts of all major Sanskrit poems and plays in Hindi, Marathi, Gujarati, etc. However, there is yet no systematic project to have such Sanskrit works of general interest as the *Kathasaritsagara,* the *Artha-Sastra,* the *Rajatarangini,* and the *Natya-Sastra* translated into all the Indian languages. This Commission would recommend this work to the Sahitya Akademi and its regional counterparts, which, we know, have already thought of this as part of their programme of work.

88. There have been systematic attempts in Europe to bring the Greek and Latin classics to the average educated persons by means of translations in the more important languages of Europe, like English, French and German. But the original texts also were sought to be made accessible, on a large scale, along with translations in a modern language, for the first time, it would appear, in France. Now the bulk of the Greek and Latin classics in the original, with the English and French translations face to face, has been made available in fine and attractive editions. *The Loeb Classical Library* for English readers is very well known, and is now practically indispensable for any cultured man. The Commission strongly recommends that the Sahitya Akademi do take in hand a similar series of representative Sanskrit texts, particularly in literature and philosophy, in an attractive edition, the Sanskrit text in Devanagari on one page and a translation in English on the other, for use not only in India but also abroad. The Akademi should also bring out, in cooperation with the different State Academies now coming up, a similar series of Sanskrit texts with translations in the Indian languages.

89. Such work has been and is being done by various private bodies. For example, in Allahabad, the Panini Office did admirable work in bringing out in English, through their Sacred Books of India Series, *Puranas,* works on philosophy and the two most useful publications giving the *Astadhyayi* and the *Siddhanta-Kaumudi* (with English Translation and Notes). In Madras, G. A. Natesan and Company have brought out Selections from the Epics, the *Upanisads,* the works of Sankara, etc., with Devanagari text and English translation. In Calcutta, Bombay and Poona, a considerable number of Sanskrit Classics have been published for College students with Introduction, Translation and Notes in English. The Ramakrishna Mission has also been popularising Sanskrit religious and philosophical Classics in the original with translations in English and in the main modern Indian languages. In recent years, the "Book University" of the Bharatiya Vidya Bhavan has been bringing out a popular series of books in English on the Epics and other aspects of Indian Literature and Culture.

90. As regards the Sanskrit originals themselves, many of them are not available in print in the Devanagari script. In fact, the Sanskrit book industry is at a low ebb; great Sanskrit printers and publishers like the Nirnaya Sagara Press of Bombay and the Chowkhamba Publishing House of Banaras, who have magnificently served the cause of Sanskrit in the past, are working under serious handicaps today. In several centres, even compositors are difficult to get for Sanskrit printing work. There is need now for a fresh drive to bring out at a moderate price a series of Sanskrit texts—poems, plays and other works—in the style of the old Kavyamala Series. A large number of unpublished short works can be issued in collections like the old Kavyamala Gusshaka series. Even classics once published are out of print and out of stock and require to be reprinted. For instance, one cannot get today a copy of the *Rajatarangini.* An average Sanskrit scholar cannot afford to possess bigger works like the Vedas or the *Mahabharata.* It is unfortunate that, while Sanskrit enthusiasts are eloquent about the need to promote Sanskrit studies, there is not even a single standard Sanskrit Dictionary of handy size available. It is also necessary to prepare a Dictionary of Sanskrit Words current in the Regional Languages, which as some witnesses suggested, would be a great help for popularising Sanskrit. Even some Classics which are available such as the *Ramayana* or Kalidasa's poems and plays, should be brought out in more attractive and handy forms, and made available to the public at nominal prices. The Commission has received several representations that the Sahitya Akademi should come forward to help Sanskrit literature in this respect. We know that the Sahitya Akademi has programmed to bring out cheap standard editions of Kalidasa's works and new anthologies of Sanskrit poetry and *Subhasitas.* This

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Commission would recommend that all the leading Classics of Sanskrit should be brought out in a uniform size by the Sahitya Akademi and offered to the nation at a nominal price. A *men of Letters Series* for Sanskrit and Prakrit poets and writers and a Series of studies on Indian Philosophers on the lines of Blackwood's *Philosophical Classics* are long overdue. There is now the National Book Trust of India where Sanskrit works in original as well as translations from and into Sanskrit can be undertaken. With India now enjoying a high status in international affairs, and with a large number of foreigners visiting the country, there is a growing demand at the bookshops for old Indian literature—the poetry of Kalidasa, the play of Sudraka, the romance of Bana, the fables and stories of the *Panchatantra* and *Kathasaritsagara,* the *Artha-Sastra,* the Epics, the *Upanisads* and the *Gita.* It is not necessary that all this work should be done directly by the Sahitya Akademi or the National Book Trust and printed and published by Government itself; private bodies and literary institutions working in the field who are trying to bring out such serial publications may also be financially helped to bring them out.

91. The Sahitya Akademi, as a body set up for the literary development of Indian languages, should devise ways and means to help Sanskrit grow on new lines also. Thus, since much headway can be made by Sanskrit through children becoming attracted to it, suitable children's literature should be produced in Sanskrit, and, for this, the Sahitya Akademi may announce prizes. Some witnesses suggested that suitable literature for ladies should also be published in Sanskrit. There is ample material for all this in Sanskrit; only the lead and encouragement to organise and present that material on these fresh lines are needed.

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CHAPTER XI

ADMINISTRATION AND ORGANISATION OF SANSKRIT EDUCATION AND RESEARCH

1. In the previous Chapters we have made a number of suggestions and recommendations concerning, various aspects of Sanskrit Education, in Schools, Colleges and Pathasalas, and the different activities connected with Advanced Studies and Research in the field of Sanskrit carried on by the Universities and other official and non-official agencies. All these suggestions and recommendations naturally involve details of administration and organisation. We proposed to consider in this Chapter in a general way some of these administrative and organisational questions.

Trust and Endowments

2. First and foremost comes the question of Finance. The wide scope of our inquiry and the all-embracing character of our recommendations might give rise to the impression that the implementation of these recommendations would involve an expenditure which, in view of the present position of the country, the Government was likely to consider a heavy financial burden. We, however, desire to emphasise that the promotion of Sanskrit, even in the most ideal way, would not entail an inordinately heavy financial burden on the Government. Fortunately, Sanskrit studies are not without their own resources.

3. All over the country, and more particularly in some States like Uttar Pradesh, Bombay, Panjab, and all the States in South India, there are numerous Endowments and Trusts intended for the promotion of Sanskrit Studies. Some of these are, however, diverted for other purpose by the local managements and authorities, some mismanaged by those responsible for them, and some allowed to lie in a moribund state. If only the Central and the State Governments took more active interest in the proper utilisation, management and revitalisation of these Endowments and Trusts, they would find considerable resources for the running of Sanskrit institutions. Besides these, there are also temples, *Maths* and other religious establishments of importance with large surpluses which might be used for the most legitimate purpose of promoting Sanskrit. There are of course the great temples of South India. But, even in State like Bombay, there are 327 Trusts, big and small, and we were told by the Representative of that Government that there was an accumulation of a sum of Rupees six crores from the Religious Charity Trusts which had remained unused. There have been proposals that this amount might be utilised for the promotion of Sanskrit, and we too think that that would be the most proper object for which this and other surpluses of this kind could be applied. In Kerala, besides the surplus available with the Devaswam Board which gets 60 lakhs a year, there are resources available with another body called the Religious Endowment Fund, as also with the Sankara *Maths,* each of which has an annual income of Rs. 50,000. Similarly, if all the Nambudiri Trusts are pooled together, about three to four lakhs would be available; and there would be no object closer to the hearts of these great custodians of Sanskrit than the promotion of its study.

4. It must not be forgotten that the Central and the State Governments also have to bear responsibility in respect of the promotion of Sanskrit. Sanskrit had been patronised down the ages by the Rulers, the Zamindars and the wealthy members of the society. It is well known that some of the former Princely States were great patrons of Sanskrit; even so the Zamindars. On account of the merger of the former States and the abolition of the Zamindaries, Sanskrit has been deprived of its main support. The taking over of the States and the Zamindaries by the Government of Independent India naturally means that most of the obligations of these States and Zamindaries now devolve on the Union and the State Governments. It would, therefore, not be too much to suggest that, where transfer of authority and possession has affected Sanskrit Institutions and the maintenance of the families of Sanskrit scholars, the Government should devise some way of continuing the

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support that Sanskrit Pathasalas and scholars had been deriving from the old set-up. We were informed by some eminent witnesses of Mysore that that State had included in its legislation proper provision for the safeguard of the cultural institutions and charities, which had been flourishing under the original estates. In the absence of such a safeguard, the Government should, from their general funds under education, etc., help the upkeep of these institutions and scholars.

5. There are numerous Sanskrit institutions which depend on land endowments; and the agrarian reforms which have been recently introduced in various States have adversely affected these institutions. This is another matter which this Commission wants to press upon the Governments for their earnest consideration.

6. We would like here to draw attention to what the President of India had to say on the subject of the responsibility of the Governments in the matter of the promotion of Sanskrit. In his speech at the inauguration of the Second Session of the Samskrta Visva Parisad held at Banaras, Dr. Rajendra Prasad said :

> "The first problem before us is a provision of finances for Sanskrit Pathasalas. The sources from which they drew sustenance are getting dried up..... The fact of the matter is that so many facets of the present-day society are controlled by Government that without Government shouldering the burden of financing these institutions, there is little hope of this work continuing any further. I believe State Governments could do something in this direction. The time for allocation of funds for the study of Sanskrit has come. When these Governments are nationalising the means of the production of wealth, there seems no reason why they should not also shoulder the responsibility so far borne by the society."

7. In the course of its tours, the Commission not only came to know of a considerable number of Trusts and Endowments for Sanskrit in different States, but was also told how, in the modern times and more particularly in the recent decades, these Sanskrit Trusts had been diverted to aline purposes. Often, these funds are being diverted to secular charitable purposes, simply because some trustees desire to do so. In Uttar Pradesh alone, we were informed, nearly 150 Trusts intended for the advancement of Sanskrit had been utilised for opening English and other Schools. So also is the case with Bombay, Madras, Andhra, Kerala, etc. The Maratha Rajas of Tanjore had made large endowments for the study of Veda and Sanskrit at Tiruvayyaru and other places in the District. Their *Chatram* charities alone comprised twenty endowments intended for Sanskrit and *Anna-dana*; out of these endowments, English schools have been founded. The great-grandson of the last Ruler of Tanjore represented, in his oral as well as written evidence, that the words of Raja Sarfoji were specific as regards the objective of these charities, and that Government should, therefore, give a directive for the restoration of these endowments to their original objective.

8. The object of the trust should be kept as near about the original one as possible. That "the desire of the donor is paramount" and that "it is only when the object of charity fails that a similar object should be substituted" are principles which are always to be kept in view. There can be no question of applying the doctrine of *cy pres* until it is clearly established that the intention of the donor cannot be carried into effect. If the donor has clearly pointed out what he wants to be done with the donation and if his directions are not contrary to law, the Court is bound to carry out that intention into effect and has no right to speculate upon whether it would not have been more expedient or beneficial if the donor had chosen a different object. The duty of the Court is to give effect to the directions of the donor, when they are not open to objection on the ground of public policy, and the Court ought not to consider whether those directions are wise or whether a more beneficial application of the testator's property may not be found. These are very wise and well-known judicial pronouncements. The Court has no right to set aside the wishes of the donor and substitute another charity simply becouse it is considered more useful. The executors also are bound to carry out the directions of the Will. It is not proper on their part to obtain probate of a Will, and, even

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while acting as ministers of the Will, to regard themselves as so much wiser and better than the pious testator.

9. *Maths* are mainly religious institutions, and it has been recognised that their primary purpose is the maintenance of a competent line of religious teachers for the advancement of religion and piety, the promotion of religious knowledge, the imparting of spiritual instruction to the disciples and the followers of the *Math* and the maintenance of the doctrines of the particular schools of religion and philosophy. Where idols are connected with a *Math*, the worship of these idols also is a part of the activity of the Math. As indicated in the previous Chapter, in places where the old religious life and traditions are still continuing without disintegration, as is the case in many parts of India, particularly in South India, there are in existence a large number of *Maths* and monasteries, both of the Hindus and the Jainas. Alongside of these *Maths* and monasteries, there are also temples of deities. These religious institutions are amply endowed. They hold large properties and have also a recurring income from their pious followers. The income of these endowments is utilised in the first instance for the maintenance of these *Maths* and monasteries and the worship in the temples. In spite of this first charge upon this income there remains a substantial surplus in the case of these religious institutions and endowments.

10. This Commission is of the view, and many witnesses who appeared before this Commission have also urged upon it the same view, that these surplus funds of religious endowments should be applied only for objects which have been, broadly speaking, recognised as religious, and not for secular charitable objects. We must not ignore the feelings of those who have made donations for religious purposes. These religious endowments of the *Maths*., monasteries and temples have come into existence as the result of the liberal donations made in the past by the pious followers who had a devout religious feeling. In many cases, these *Maths*, monasteries and temples have either Trustees or Managing Committees. This Commission is of the opinion that, even if the Trustees or the Managing Committees desired to divert the surplus funds of these religious institutions for secular charitable objects, this should not be permitted to be done.

11. The question of applying the doctrine of *cy pres* arises only when the original object of the charity fails, either because it has become impossible or impracticable to carry it out, or because it is contrary to public policy to do so. *Cy pres* means 'as nearly as possible to that which has failed'. But in applying this principle of *cy pres*, the funds will have to be applied only to an object which is as near as possible to the original object which has failed.

12. So far as religious endowments, *Maths*, monasteries and temples are concerned, it has been the generally accepted view that the surplus funds of these religious endowments can be and should be used for the advancement of Sanskrit, education of priests and religious teachers, research in and spread of Hindu Culture, and establishing institutions for research in Indian Philosophy, History and Literature. Broadly speaking, these objects have been recognised as religious objects. As a matter of fact, many temples, *Maths* and monasteries have these objects specifically mentioned as part of their religious activity. In the famous phrase of *Istapurta, Svadyaya* is regarded as part of Ista.[1] Sanskrit studies have always been regarded as *Ista* and consistently been accepted as part of the religious objects of the *Maths*, temples and monasteries. The surplus funds should be spent for those ideas for which these religious institutions had been founded. Education in Vedas, Agama and Sanskrit has been regarded, from time immemorial, as an additional charge on the funds of these religious institutions.

13. But this Commission noted with regret that the application of the surplus funds of these institutions was not satisfactory. Sometimes, the management, which is often appointed by the Government, diverted this surplus fund to needs and objects, which were unconnected with those particular religious objects and were only secular charitable objects. It may be noted that enactments like the Bombay Public Trusts Act of 1950 (Section 9) clearly disinguish a religious purpose from a charitable purpose. A religious fund can and

1. See page 13 of *The Hindu Law of Religious and Charitable Trust* by B. K. Mukerji, late Chief Justice of India.

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should be diverted *cy pres* only to a similar religious purpose. It has been noted that, in many States, the prevailing political ideology rather than the legality of the original aims and objects of the said religious endowments influences the disposal of these funds, and the main religious objects are ignored.

14. If endowments of religious charities were permitted to be applied to other secular charitable objects, it would be in the nature of giving a blank cheque to the authorities concerned to ignore the wishes of the original settlor and subsequest donors. This is the surest way of discouraging persons from making religious endowments; for, these persons would always have the apprehension that, after they had made the endowments some authority might think that the objects, for which the endowments had been made, had ceased to be of any public utility or benefit and that the said authority might direct a part or the whole of the surplus of these endowments to be applied to some other object, which such authority considered to be beneficial to the community at the time of giving his own directions. This is, again, the surest way of doing violence to and disregarding the wishes of the people who had made the original endowments, and of denying thereby to Sanskrit studies the support which they had intended to give.

15. The Commission, therefore, suggests, that the Central Government should pass an appropriate legislation prohibiting the diversion of the surplus funds of these religious institutions to other secular charities and insisting upon the utilisation of those funds for objects, which are, broadly speaking recognised as religious objects, such as the advancement of Sanskrit, Indian Culture, Religion and Philosophy. The said legislation should also provide that, where the income of the Trusts specifically ear-marked for the advancement of Sanskritic studies are diverted to other secular charities even with the concurrence of the Trustees and after the order of the Courts, such income should be re-diverted, from the date of the legislation, to the advancement of Sanskritic studies. The said legislation should further provide for the proper management of the funds of religious endowments.

16. The Commission noted that a number of endowments for Sanskrit were being mismanaged in a flagrant manner, or were completely neglected and were not functioning at all. In some places, witnesses gave to the Commission a list of such endowments in the neighbourhood and stressed the need for undertaking a complete survey of the Sanskrit endowments available. We would endorse this suggestion and recommend that the Government should, through the Revenue or other appropriate Departments and with the help of the local public, institute an Official Survey of all the Endowments—big and small—for Sanskrit in the country, set aright the mismanagement, pool together the non-viable endowments, and put to proper use those that had become moribund. It is expected that the Government will, by means of such drive on their part, unearth ample financial resources to help the cause of Sanskrit.

The Central Board of Sanskrit

17. We have already made out a case that the Central Government ought to bestow special care on the cultivation of Sanskrit. In the earlier Chapters, we have made several proposals, which necessarily presuppose constant attention, co-ordination and direction from the Centre. Above all, in respect of Sanskrit, there ought to be a Central Policy which, as in other educational matters, the States should be advised to follow. There are also some organisational and administrative matters of an all-India character, such as the enforcing of uniform standards in teaching, scales of salaries, aid to institutions, etc. For all such purposes, it is necessary for the Government to set up a Central Board of Sanskrit. From what we have seen of the proceedings of the Central Board of Secondary Education, the question of the study of Sanskrit in schools does not even figure in them. The Central Board of Sanskrit, as we envisage it, will not be merely an advisory and deliberative body like other Central Boards such as those of Education, Archaeology, etc., but will have the necessary funds at its disposal like the centrally sponsored Academics it will be something like a Central Sanskrit Grants Commission.

18. On this question, we made extensive enquiries. The majority of our witnesses said that, unless such a 'watch-dog' was established, Sanskrit, which was a neglected subject, could never get its due. We would here set forth certain views expressed before us by a number of witnesses with some vehemence. They plans for developing local languages, they

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complained, fully engrossed the attention of the States; some States were apathetic to Sanskrit, and in one State, there was obvious antipathy and every small opportunity was seized to relegate Sanskrit to a still further backward place in the scheme of education. Though education is a State subject, it was argued that States, which looked up to the Centre for many things including finances, should not formulate their own independent policies in respect of a language of all-India character and importance like Sanskrit. They should not ignore an all-India policy laid down by the Centre in respect of Sanskrit. Some witnesses even went to the extent of saying that Sanskrit should be made a Central subject. Some said that, as in the case of the Harijan Welfare, in the matter of the Pathasalas and Pandits also, who are as much 'Depressed'. there should be a special Central Department.

19. We would like to state our reaction to the views mentioned above. We have argued in the Chapter on Sanskrit Education and elsewhere that Sanskrit is part and parcel of one's mother-tongue, and that it should be taught in close relation with the regional language. It would, therefore, not be proper to absolve the States completely from their responsibilities to promote Sanskrit Education. But we would suggest that, as in the case of the University Education, the Central Government should express, in a tangible form, their interest in and anxiety for developing Sanskrit by making Sanskrit a Special Concurrent Subject and by setting up a Central Board for safeguarding it.

20. Some eminent educationists have strongly supported the proposal for Central Sanskrit Board. The present Chairman of the University Grants Commission not only favoured the setting up of a Central Sanskrit Board but also gave an outline of how it might function. He even suggested that the Board might have an amount of two crores placed at its disposal annually. We mention this to show that serious thought has been bestowed by several reponsible persons on the subject of the promotion of Sanskrit, and that it is not out of an all-out enthusiasm for Sanskrit that a Central Board is being asked for. There were other distinguished educationists who said that, instead of a separate Board, a Sanskrit Section may be created under the present University Grants Commission. We do not favour this idea. For, we are clear about one thing: while, in an advisory capacity, the Central Board, as we visualise it, may make recommendations in all matters concerning Sanskrit studies, including those that come under the purview of the University Sanskrit Education, the Board is expected also to deal, from the administrative and financial points of view, with Sanskrit activities outside the University, firstly, the Pathasalas, and, secondly, the privately organised Research Institutes and Parishads in the country.

21. Some concrete ways how this board could help may be indicated here. In one of the Southern States, under the pretext of falling strength, Sanskrit teachers in service are being given notice, year after year, and students desirous of taking Sanskrit are being 'cornered', so to say, to take the local language. If the argument advanced under these circumstances is that it is not economical to provide for Sanskrit teachers when the demand is poor, the Central Board may not only lay down the policy that the provision for the study of Sanskrit must always be available, whatever the strength, but may also, if necessary, make a contribution towards the cost of maintaining Sanskrit teachers. Similarly, in the case of the Pathasalas, we have found that the salaries which are being paid to the Pandits are ridiculously poor. The Pandits who have mastered two or three Sastras are being paid less than postal peons and attendants. One may ask, without appearing to be rhetorical, how it redounds to the credit of any nation to have a category of scholars and teachers in such a wretched condition. The buildings where some Pathasalas are allowed to hold their classes are pitifully dilapidated. If the general Secondary Schools were to have such buildings, the Department of Education would come down upon them and not allow them to go on. One of the chief recommendations made by us elsewhere is that the salaries of the Pathasala teachers should be raised so as to be on a par with corresponding cadres in modern Schools and Colleges. We have not suggested any definite scales of salaries for the Pathasalas, but we have laid down the general principle that the Pandits, whether in Sanskrit Schools or Colleges or Universities, should receive the same scales as the teachers in the corresponding modern institutions. Also, we think that some allotments need to be made

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for making the Pathasala buildings look less dilapidated and for making the hostels attached to them afford better living conditions to young students. While there is no free-income at all for most of the Pathasalas, there are several of them functioning on small and limited resources; they cannot afford any measures of upgrading and may even suffer extinction owing to this policy of up-grading. In such cases, the Central Board should be able to make grants towards the raising of the teachers' salaries and towards the improvement of the buildings, hostels, libraries, etc.

22. In addition to providing better salaries to Sanskrit teachers, our recommendations include proposals for the development and reorganisation of the Pathasalas which, again, many institutions would not be able to implement without some external aid. Our proposals for improving and re-vitalising the traditional type of study contemplate the introduction in the curriculum of some modern subjects, the employment of trained teachers, the addition of Research Departments to Sanskrit Colleges, the award of stipends and scholarships, and the setting up of the Sanskrit University as the apex of the system. There is then the question of the privately organised Research Institutions in the country—the help which they require and the need to bring them under some system of co-ordination and planned functioning. All these proposals cannot be carried out except through a Central Board which is capable of over-all direction and financial assistance. We have recommended elsewhere the establishment of one or more Sanskrit Universities. The Central Sanskrit Board should be the highest authority under whose aegis the Sanskrit Universities would come into being and function.

23. We have also mentioned the need to undertake a country-wide Survey of Endowments for Sanskrit. In the matter of such a survey, again, the Central Board may take the initiative with the authority of the Government. Similarly, it should be one of the functions of the Central Board to advise the Government in the matter of the State honours and patronage to Sanskrit Pandits to which we have referred elsewhere in the Report.

24. Under its advisory capacity which, as we have already stated, may cover the entire field of Sanskrit studies, the Central Board should be concerned, among other things, with the formation of the patterns of Sanskrit Education at different levels, the co-ordination of courses, teaching, publication and similar other activities, the standardisation of syllabuses, examinations and degrees; and the defining of the qualifications required for different types of Sanskrit teachers and research-guides. It can also work out many other lines on which it may help traditional Sanskrit learning and its representatives, such as the exploring of the venues of employment for the Pandits both in the direct field of Sanskrit and in the fields where Sanskrit equipment is desirable.

25. As regards the constitution of the Central Board, it should be an Autonomous Statutory Body composed of members representing all the parts of India and all aspects of Sanskrit Education—modern and traditional, academic and administrative. There are two other Central Organisations which we have recommended, namely, the Central Indological Institute and the Central Manuscripts Survey. The Central Indological Institute will be an independent body, for its scope is very wide. But, as we have emphasised in the Chapter on Research, the Institute will have a strong Sanskrit Section as its core. To that extent, therefore, the Board and the Institute may work together. The Manuscripts Survey may either work along with the Institute or be looked after by the Central Sanskrit Board. The Central Sanskrit Board, the Central Indological Institute and the Central Manuscripts Survey should have mutual representations on their respective Managing Committees.

Sanskrit Studies in the States

26. We have also to make some suggestions regarding the administration of Sanskrit studies at the State level. First of all, we may refer to the Sanskrit Inspectorate. In Uttar Pradesh, there is the largest number of Sanskrit Schools and Colleges. The Government of that State has now recognised what are called the Adarsa-Pathasalas or the new reorganised Sanskrit Schools. As already pointed out in Chapter V, many of these reorganised Pathasalas evade the provisions of reorganisation and defeat the very purpose of reorganisation, by not arranging, among other things, for the proper teaching of the modern subjects. We were also told that the number of Inspectors in Uttar Pradesh was so small

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and their visits so few and far between that many Sanskrit Schools had never been inspected at all by the educational officers. There is need to strengthen the Sanskrit Inpectorate in such States, and also to ensure a strict enforcement of the reorganisation requirements.

27. In Rajasthan, witnesses of all shades of opinion strongly advocated that Sanskrit should be a subject to be directly dealt with by the Secretary of the Education Department and not by the Director of Public Instruction. There is some point in this suggestion, and we might discuss this question a little here. The scope of Education has now become very wide. It has many extended branches like technology, crafts, rural, primary and secondary schools, University, and so on. The administrative set-up which the British Government had ordained at the time of the beginnings of modern education in India cannot be regarded as capable of coping with such complexity and specialised developments. From the point of view of knowledge, capacity or interest, a single person, as Director of Public Instruction, can hardly be expected to control and direct effectively all these aspects of education. We, therefore, think that the time has come to break up the monolith of the Directorate of Public Instruction in a State into separate Directorates for University Education, for Teachnology, etc. In such a split-up, Sanskrit should have a separate Directorate. It might not be necessary to make this whole set-up unwieldy by providing for a Director-General above all these Directors, for, the various Directors could directly deal with the Education Secretary, who should have under him different Sections—one of them pertaining specially to Sanskrit studies in the State. It would also be desirable if each of these Directors of Special Sections of Education, like Sanskrit with which we are concerned here, had some non-official State Advisory Committee to help him. In some States,, the number of the Pathasalas may be small, but Sanskrit studies are far wider than the Pathasalas. Every State should, therefore, have such Director of Sanskrit Studies and a non-official Advisory Committee.

Status of Pandit Teachers

28. In connection with the general move towards improving the status of traditional teachers of Sanskrit, we have made certain suggestions of administrative character which we desire to bring together here. In Universities and Colleges, there should be equality in status and salary between Professors and Pandits. Already such equality has come into force in many Universities, and we hope that it will be soon given effect to all over the country. In the various University authorities, like the Senate, the Academic Council and the Executive Council, the traditional Pandits do not generally have any place. Even where the Universities conduct examinations for the Pathasalas, the products of these latter institutions are not entitled to exercise their votes or become members of such bodies. The equalisation of status, for which we have pleaded, should also remedy this state of affairs. As part of this equalisation, we further suggest that the courses of the traditional type should be made into Degree Courses, and thus the sense of inferiority implied by the term, 'Diploma' or 'Title', should be removed. The students who pass the higher Sanskrit examinations should get all the privileges of the University Degree-holders.

29. So long as the reorganisation of the Pathasalas and the standardisation of degrees, etc., recommended by us, have not come into effect completely, it is necessary that, as an interim measure, steps are taken to define the equivalence of the various Sanskrit Diplomas and Titles. As already pointed out, different Sanskrit Titles are current in different parts of the country; the equivalence of these Titles should be established, so that there might not be any difficulty for these Titleholders being employed in any part of the country. There should also be fixed an equivalence between the various stages of the Pathasala education on the one hand and those in modern schools and colleges on the other. Thus, Madhyama, Sastri and Acharya (or the Entrance, Preliminary and Final of the Madras Siromani) should be declared respectively equivalent, at least for some categories of employment, to S.S.L.C., B.A. and M.A. In the North and in Bombay this has already been done, but in other parts it still remains to be done. There would be several lines of employment to which the products of the Pathasalas could take if this equivalence with the school and college examinations was granted. We would therefore, urge upon all States to examine this question and declare

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suitable equivalence, so that the Sastris, Siromanis, Tirthas and Vidvans might not consider teaching as the only line open to them.

Free Education

30. There is one important aspect of Sanskrit Education regarding which some representation was made to us in the course of our tours in Uttar Pradesh. Sanskrit Education has long flourished in this country on the basis of the facilities of free boarding and free lodging afforded to the pupils. Even now, this practice continues in the traditional Pathasala, though on a considerably smaller scale. It was pointed out to us that free food and free lodging often tended to produce a type of student who was not serious about studying Sanskrit and took to it only because there was no other opening for him. And, as it often happened, he would leave the Pathasala as soon as he was fed up with it or found something else to do. It was, therefore, suggested that the levying of fees might help to produce a greater sense of seriousness and might bring in a better type of students. Actually, a Sanskrit School in Uttar Pradesh which charges fees, has more and better students on its roll. In the South, the introduction of the reorganised Sanskrit or Oriental High Schools has brought in the question of levying fees, and, in Kerala, we were told, fees were collected in some of the Sanskrit Schools.

31. Even granting the contention that the levy of fees will lead to some improvement in the student material, we must seriously consider whether it would be desirable to enforce this rule everywhere and at all stages. It is true that no system of education can live for all time on charity alone. As against this, we have to take into account the modern trend in the educational policy. In many countries, education is free and compulsory up to a certain standard. In ancient times, we had accepted in India the ideal of free education; and today we are trying to line up with this universal modern ideology. In higher education also, in countries like England, a very high percentage of the students enjoy the facilities of scholarships. Somehow, the ancient Indian ideal which abhorred the idea of making the young pay for their education has been gaining ground in modern philosophy of education also. Under these circumstances, we think that it would not be advisable to make any sudden and drastic changes in the matter of the various facilities at present available in the Pathasalas.

Qualifications of Sanskrit Teachers, etc.

32. In Chapters dealing with Sanskrit Education, Teaching of Sanskrit, Sanskrit Research, and Manuscripts, we have incidentally touched upon the equipment necessary for the different types of workers in the institutions doing work in the field of Sanskrit. Generally speaking, in the various institutions, which we visited in the course of our tours, we did not find any glaring deficiencies in respect of the qualifications of the persons employed in them. However, we may briefly set forth here the minimum qualifications necessary for different categories of Sanskrit posts.

33. To begin with the School, The teacher of Sanskrit for the Higher Secondary Classes should be a holder of some recognised title, such as Tirtha, Sastri, Acharya, Siromani, Vidvan, etc., or should have other equivalent qualifications. He should also possess a Diploma in Teaching. For the Lower Secondary Classes, the teacher should have passed the Madhyama or an equivalent examination. In the reorganised Sanskrit High Schools also, the qualifications mentioned above should hold good.

34. So far as Colleges and Degree Courses are concerned, an M.A. in Sanskrit or an equivalent examination with high second class should be the minimum qualification for a teacher. A combination of University training and Pathasala training is always to be preferred. For the Chief Professor of Sanskrit or the Head of a University Sanskrit Department, a Research Degree, teaching experience of post-graduate standard for not less than five years, and a decent record of research work should be the minimum qualifications. In Research Departments of the Universities or in Institutes recognised by the Universities for Post-graduate and Research work, the Heads as well as others who guide research should possess a Research Degree and a record of continuous and recognised research work. For other members of Research Departments also, the minimum qualifications should include approved Post-graduate Research work. The Curator of a Library should be a Research Scholar of some standing, specially qualified

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in the examination of Manuscripts, archival science, and textual criticism. Both in the Teaching Department and the Research Department of the Universities or the Colleges, at least one of the members of the Staff should be a traditional Pandit who is well-grounded in at least two Sastras. So also for a certain number and types of posts in Research Institutes and Special Projects of Research, proficiency in Sastras should be insisted upon. We do not approve of any third class graduate or title-holder being appointed to any of the posts in Colleges, University Departments or Research Institutes.

35. So far as the Pathasalas and Sanskrit Colleges are concerned, old type Pandits who are recognised Masters in more than one Sastra would be most desirable as teachers. The traditional institutions should try to secure the services of as many of such Pandits as possible. For the different Sastras, persons who have passed the highest examinations with those Sastras as their special subjects should be chosen; they should have at least three years' teaching experience.

36. Just as we have recommended that one of the members of the staff in the Teaching or the Research Department of a College or a University should be a traditionally trained Pandit, we also recommend that, in all Pathasalas, one of the teachers should have an M.A. Degree in Sanskrit, so that he might teach such subjects as History of Literature, Comparative Philology, etc. In the reorganisation recommended by us, employment of M.As. in the Pathasalas would become necessary not only for the teaching of Sanskrit subjects but also for the teaching of the modern subjects to be introduced.

37. As we have emphasised in the Chapter on teaching of Sanskrit, the Pandits selected as teachers should have undergone a Course in Teachers' Training. We suggest that such Training Courses should be started at different centres.

38. For the Sanskrit Universities, the services of the most distinguished scholars of the Pandit tradition, who have the capacity to produce original work, should be enlisted. Their Assistants also should, in addition to the specialisation in particular Sastras, show evidence of their capacity to do original research work.

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39. Apart from specialising in different Sastras and going in for Teachers' Training, some products of the Pathasalas would do well to pick up the different scripts in which Sanskrit Manuscripts are written. Such Pandits could be very well employed in Manuscript Libraries for the work of copying and collation. Some of the Pathasala students might, again, qualify themselves for Sanskrit proof-correction and other press-work relating to Sanskrit publications.

Venus of Employment

40. For an average Sanskrit graduate, venues of general employment are as much open as to any other graduate. To one who wants further to specialise in Sanskrit, there are openings in the teaching and research lines in his own subject as also in allied fields such as Indian Philosophy, Ancient Indian History, and Archaeology and Epigraphy. With a larger cultural and literary background, a Sanskritist can build up a career for himself as a writer or an organiser of cultural institutions. Sanskrit is one of the subjects for I.A.S. and other Union Public Service Commission Examinations, and a bright Sanskrit graduate can sit for such competitive examinations. We have already pointed out elsewhere that a Sanskritist is specially well fitted to act as a cultural officer both in the national schemes as well as in the Indian Embassies abroad. As for the traditional Pandit, the teaching line is open to him not only in the Pathasalas but also in general schools, colleges and research departments. Elsewhere we have stressed the desirability of employing qualified Pandits in degree colleges to teach the Sastra texts; we have also suggested their recruitment in University research departments, research institutes and special research projects. We have recommended the addition of research sections to the Pathasalas and the setting up of Sanskrit Universities; and in all these the Pandit will have many opportunities for work.

41. In the *Maths* and temples and in the Community Projects and National Extension Service, some of the gifted Pandits who can give attractive discourses on religious and moral subjects can be usefully employed for lecturing and propaganda work. That Pandits can do well even in the organisational work in this line is exemplified by one of the Pandit-teachers in the Sanskrit College, Jaipur,

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who is now the Regional Secretary of the Bharat Sevak Samaj there. It has already been mentioned that the Department of Education in West Bengal occasionally employs a *Bhagavata* expounder. In Assam, Pandits are employed to give moral instruction to prisoners in jails. In Orissa, the Commission came across a young man who had carved out a career for himself as a paid public lecturer on Sanskrit and allied cultural subjects. He told us that he charged Rs. 50 per lecture and that he was much in demand. As we have pointed out in the section on Popularisation of Sanskrit in Chapter X, there is a real demand today for exponents of the Epics and the *Puranas*. Among the educated public, there is a growing desire to read Indian philosophical texts, and a number of Pandits will be able to find work for such private instruction to individuals or study-groups.

42. Such Pandits as have some professional equipment can find employment as Priests, Ayurvedic Doctors and *Jyautisikas*. The Sanskrit Printing Presses need Sanskrit compositors, and as we have suggested elsewhere in this Chapter, such of the Pathasala students as cannot afford to study beyond some elementary classes may qualify themselves for such press-work. Sanskrit proof-reading will, of course, need higher qualifications in Sanskrit than in the preceding case. In Manuscript Libraries, Sanskritists with average equipment can make a living as copyists.

43. One of the objectives—though perhaps incidental—of the reorganisation of the Pathasalas, which we have recommended elsewhere, is to open up to the students passing out of these institutions new avenues of employment. In the revised courses, the Pathasala students would be taught English, General Science (including Mathematics) and Social Studies. A product of a Sanskrit school or college would thus be qualified for any job which was generally available to S. S. L. Cs. or Graduates. We would, however, like to emphasise again that the ultimate aim of the reorganisation of the traditional system is to produce a new type of Pandit who will carry on the tradition of *adhyayana* and *adhyapana* in a newly invigorated way.

Ministry of Culture

44. Some of our witnesses, among whom were distinguished administrators like Dr. C. P. Ramaswamy Aiyar, expressed the view that, in Free India, when as one of the measures for an all-round regeneration of our country, our leaders were anxious to rehabilitate our ancient culture, which had been sadly neglected by the British Government, it was necessary to have a separate Ministry of Culture. Such a Ministry might not only pay special attention to cultural development but might also bring together under one administration the various cultural matters which were now spread over different Ministries and were sometimes even needlessly duplicated by more than one Ministry. The portfolios of the various Ministries, as they exist now, are a legacy of the British days and there is no reason why we should not reorganise them in a manner which would be more suitable to the needs of our new Republic. In such reorganisation, an independent Ministry of Culture should figure prominently. Many modern countries have Ministries of Culture. As Sanskrit is pre-eminently a cultural subject, this Commission thinks that the setting up of a Ministry of Culture at the Centre will be a right step in the direction of the cultivation and growth of Sanskrit studies.

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Chapter XII

CONSPECTUS AND RECOMMENDATIONS

CONSPECTUS

In *Chapter I*, which is by way of introduction, we have given a statement regarding the appointment of the Commission and how it set about its work. We have also defined the scope of our inquiry on the basis of our Terms of Reference. Reference is made in this Chapter to the work of two other Educational Commissions appointed by the Government of India, namely, the University Education Commission and the Secondary Education Commission, as also of the Official Language Commission and of various Sanskrit Reorganisation Committees appointed by the different States and Public Bodies, in so far as it has a bearing on the field of our inquiry.

Chapter II gives a historical survey of Sanskrit studies in India. It traces the circumstances which led to the development of Sanskrit Education on two parallel lines—the traditional and the modern. It also describes the growth of institutions and activities along both these lines during the past century and a half.

In *Chapter III*, we have reviewed the present situation in respect of Sanskrit studies in Pathasalas, in Secondary Schools and Colleges, and in Universities and Research Institutions. We have also taken note of the various public activities devoted to the cultivation and promotion of Sanskrit.

Chapter IV deals with the aspirations of Independent India and the vital bearing which Sanskrit has on them. In a sense, it opens the case for Sanskrit. Here we have discussed, among other, the following topics : the importance of Sanskrit in Indian History and Culture : the intellectual value of Sanskrit studies among the Humanities ; the richness and the intrinsic worth of Sanskrit Literature and its significance for the full development of the mind and the building up of character; the role of Sanskrit in respect of the maintenance of National Solidarity, and its significance as a link binding India with the Worlds of the West and the East; the character of Sanskrit as a living force, not being merely a dead classical language; the relation of Sanskrit with all the regional languages of India as the perennial source upon which the latter draw for their sustenance and growth; the place which Sanskrit should have in the general scheme of Indian Education: and the necessity for according special treatment to Sanskrit.

Chapter V on Sanskrit Education concerns itself (i) with the study of Sanskrit as part of General Education, showing how the place of Sanskrit can be made secure in the curriculum of Secondary Schools; and (ii) with the specialised study of Sanskrit as carried on in the traditional Pathasalas and in the modern Colleges and Universities. With reference to the specialised study of Sanskrit, we have discussed the merits and the drawbacks of the two systems of Sanskrit Education and the question of their integration. We have indicated the lines on which the two systems can be reorganised, so that they may reinforce each other. Further, we have pointed out how Sanskrit has to be treated as a necessary complement to the higher study of Modern Indian Languages and of other subjects like Indian Philosophy and Ancient Indian History and Culture.

In *Chapter VI*, we have considered the methods, both ancient and modern, of teaching Sanskrit, and have stressed the need for evolving a suitable method to teach a language like Sanskrit at different levels. Improvements have also been suggested in the curriculum and the system of examinations.

Chapter VII is devoted to the consideration of Sanskrit Research in all its aspects. We have pointed out the significance of Research for the growth of Sanskrit studies and the facilities needed for it. We have then discussed such topics as Sanskrit Research in the Universities; research scholarships ; and fellowships ; adjudication of research theses ; foreign degrees; neglected subjects; seminars

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and inter-disciplinary study; research publications; research projects; Journals and Bibliographies; co-ordination of activities in the field of research; Research Institutions; and the All-India Oriental Conference. We have also dealt at some length with the scheme for a Central Institute of Indology.

In *Chapter VIII*, we have tackled the question of Sanskrit Manuscripts—their search, collection, preservation, cataloguing, study and publication. We have also touched upon the question of the setting up of a Central Manuscripts Survey.

Chapter IX deals with the question of Sanskrit University.

In *Chapter X*, we have discussed various other topics relating to Sanskrit, such as the use of Sanskrit on formal occasions; Sanskrit and Religious Education; pronunciation of Sanskrit; the use of regional scripts for Sanskrit; Technical Terminology; Sanskrit as an Official Language of the Indian Union; Sanskrit and the Public Services; State honours and patronage for Sanskrit scholars; encouragement of Sanskrit through *Maths* and temples; *Veda-patha, Purana-patha* and *Paurohitya;* technical disciplines like Ayurveda, Jyotisa and Silpa; Basic Sanskrit; Sanskrit as a Classical Language; Sanskrit Journals; and popularisation of Sanskrit through private classes, study-groups, private examinations, Sanskrit associations, Sanskrit drama, the All India Raido, the Press, cheap editions of Sanskrit classics with translations in the regional languages and English, and the Sahitya Akademi.

In *Chaper XI*, we have considered some organisational, administrative and financial matters arising out of the subjects dealt with in the foregoing Chapters. Among other things, we have discussed here the question of the husbanding, for the promotion of Sanskrit, of the resources available through various Trusts and Endowments and the setting up of a Central Sanskrit Board.

In *Chapter XII*, we have given a Conspectus of the earlier Chapters and have brought together the major Conclusions drawn and Suggestions and Recommendations made by us in the body of the Report.

The Report concludes with an Epilogue.

This Report is followed by nine Appendices giving varied information in connection with the work of the Commission.

RECOMMENDATIONS

Sanskrit Education

(1) Sanskrit in Secondary schools :

In view of the importance of Sanskrit for an adequate understanding of the culture of India; in view of its intimate relation with the modern Indian languages; in view of the desirability of every Indian student having an apportunity to study it: in view of the fact that the Secondary School Education has not only to be complete in itself and well-rounded (as many students would be discontinuing their formal education at that stage) but has also to form an adequate foundation for the further study of Sanskrit in Colleges and Universities; and in view of the various other points made out in Chapter IV: this Commission recommends that such provision should be made in the language studies in the Secondary School Curriculum as would guarantee for Sanskrit a secure place therein as a language which all students would be able to take up, and that, for this purpose, the necessary modifications should be made in the Three Language Formula which has been already announced by the Central Government and which is being implemented by the States.

The Commission urges upon the Government the need for making an adequate provision for the study of Sanskrit in the scheme of general education, in Schools and Colleges, as otherwise the liberalisation of Sanskrit Education which has taken place in modern times will receive an undesirable set-back (III. 49).[1]

The Commission recommends that this provision should be such that, in some way or other, the young Indian pupils, with such exceptions as may be necessary (V. 15), would automatically study Sanskrit;

that, for this purpose, compulsory provision for the teaching of Sanskrit, unaffected by arguments of economy or number of students taking Sanskrit, should be made in all the Schools in the country (V. 32);

1. The Roman figure indicates the number of the Chapter and the Arabic figure that of the paragraph.

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and that arrangements of groups of subjects should be so designed as not to debar such students as want to study Sanskrit from doing so (V. 33).

The Language-Formula :

This Commission recommends that, in Secondary Schools, all Indian students should be taught three languages, namely, (1) the mother-tongue (or the regional language), (2) English, and (3) Sanskrit (or, in some special cases, some other classical language as equivalent to Sanskrit *e.g.*, Arabic, Persian, Old Tamil, Latin or Greek) (V. 25, 15);

that Hindi should be taught at the College stage to such students as desire to enter all-India services (V. 25); or, if it is to be taught in the School, the three language-scheme recommended by us above should be so modified that Hindi, or, for Hindi-speaking students, some other modern Indian language, preferably South Indian, is allowed as an alternative to English (V.25).

In any scheme of adjustment with Hindi, the Commission is against providing Hindi as an alternative to Sanskrit.

The Commission recommends the following pattern for the study of languages in Schools: (i) Class 1-5 : only the mother-tongue with voluntary extra-curricular lessons in Sanskrit *Subhasitas,* etc.; (ii) Class 6 : the mother-tongue and English, the extra-curricular lessons in Sanskrit *Subhasitas* etc., being continued; and (iii) Class 7-11 : the mother-tongue (reduced), English and Sanskrit (V. 27). In this connection, the Commission thinks that it is not advisable to add the burden of Hindi as the fourth language at the School stage. The best results, in the opinion of the Commission, will be achieved if Hindi is made a subject of study at the College stage, on the basis of a knowledge of the mother-tongue and Sanskrit (V.25).

If the Three-Language Formula, namely the mother-tongue, English and Sanskrit (or the alternative formula, namely, the mother-tongue, Hindi or some other Modern Indian Language, and Sanskrit), as recommended by the Commission as its first choice, is not feasible in certain parts of the country, then, as a second preference, the Commission recommends a Four-Language Formula, namely, the mother-tongue, English, and Hindi (or any other Modern Indian Language for Hindi-Speaking students), *plus* Sanskrit [V. 25 (2)].

As a third preference, the Commission favours a course of four languages, namely, the mother-tongue, English, and Hindi, *plus* Sanskrit in a composite course with the mother-tongue or Hindi or both, under certain specific conditions, namely, (i) that, at some stage, such a composite course must be made compulsory in lieu of the mother-tongue, (ii) that the duration of this course must not be less than 5 years, (iii) that the course must begin with an equal emphasis on the two languages, and emphasis on Sanskrit must increase in the higher classes, and (iv) that separate passing in each constituent language of the composite course must be made obligatory [V. 25 (4), 28].

This Commission is of the opinion that it is quite practicable to adjust the study of the four languages (the mother-tongue, Sanskrit, English, and Hindi or any other Modern Indian Language for Hindi speaking students) without there being any trace of burden, if the extra-ordinarily long course in the mother-tongue is pruned to some extent, if the simultaneous commencement of the learning of two languages is avoided by phasing their introduction, and if English and Hindi are treated as *skill* subjects and not as *content* subjects, as indeed they are meant to be treated (V. 20, 21, 28, 29).

The preferences of the Commission in the matter of its recommendations are in the order as stated above.

The Commission is definitely against the suggestions made in some quarters that Sanskrit should be provided for out of school hours or as a non-examination subject [V. 25(3)].

The Commission is of the view that a course in Sanskrit in Secondary Schools of less than 5 years' duration will not be at all adequate as the necessary foundation for the further study of it at the College Stage (V. 27).

The Commission is against Pali and Prakrits being allowed as alternatives to Sanskrit at the School stage; at the same time, the Commission recommends that the study of the Prakrits should be made an obligatory part of the courses in special Sanskrit in the Universities and the Pathasalas. Provision should also be

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made for the Prakrits and Pali being taken as special subjects at the Graduate and the Post-Graduate stages (V. 31).

The Commission further recommends that, in addition to the provision for Sanskrit in the scheme of language studies, some account of the thought, culture and literary productions in Sanskrit should be included in the subject of Social Studies in the Secondary School Curricula (V. 8, 85).

(2) The Traditional System of Sanskrit Education and Learning :

The Commission, agreeing with the view expressed by an over-whelming majority of witnesses, recommends that the traditional Pathasala system of Sanskrit education and higher studies should be continued and preserved and recognised as an accepted form of education like any type of school and college education (V. 44-47).

The Commission recommends—

that the Pathasala system should be revitalised by reorganising the Pathasala courses with the introduction in them of some modern subjects like the mother-tongue, English, General Science including Mathematics, and Social Studies including Ancient Indian History and Culture (V. 60-62), adequate care being taken to see that this introduction of the modern subjects does not result in lowering the standard of Pandit scholarships (V. 71).

that these reorganised Sanskrit High Schools or remodelled Pathasalas, with their students studying mainly Sanskrit (for not less than 16 periods a week) and also some modern subjects as indicated above, should be on par with other High Schools, and their products be treated like S.S.L.C., students for purposes of employment or admission to further courses of study (V. 58, 61) ;

that Pandit-Teachers in the Sanskrit High Schools or reorganised Pathasalas should be required to undergo a course of Teachers' Training and that, for this purpose, special Sanskrit pedagogic courses should be instituted (V. 16);

that the reorganised Pathasalas should be properly inspected by an adequate Inspectorate, which should see particularly whether proper provision is made in the Pathasalas for the teaching of the modern subjects (V. 68);

that, where feasible, these reorganised Pathasala courses should be opened as Sanskrit Wings of existing general High Schools (V. 73-4);

that these Sanskrit High Schools or remodelled Pathasalas should lead to Sanskrit Colleges; the former (Sanskrit High Schools or reorganised Pathasalas) comprising, after 5 years of primary education, the two stages of Prathama and Madhyama of three years duration each, corresponding respectively to Lower and Higher Secondary; and the latter (Sanskrit Colleges) comprising the Graduate and the Post-Graduate stages of Sastri (of three years) and Acharya (of two years) corresponding respectively to B.A. and M.A. (V. 58-59);

that the products of the Sanskrit Colleges should enjoy the same prestige and status as those of the Colleges of Arts, Science, etc. (XI 28);

that as the apex of the Pathasala system, Sanskrit Universities should be established as indicated in V. 75-76 and IX. 15;

that, apart from encouraging in every way all proper proposals for Sanskrit Universities from States and Private Foundations or Societies, the Central Government itself should give a lead by founding a Sanskrit University (IX. 16, 17);

that, in respect of the traditional Sanskrit education in the Pathasalas, there should be a uniform system for all India, with the same standards, duration of courses, examinations and nomenclature of Sanskrit degrees and/or diplomas (V. 59-60);

that, in the interim period, there should be established an equivalence in respect of the different Sanskrit diplomas current in the different parts of the country, as also an equivalence between the various stages in the traditional Sanskrit education on the one hand and the stages in the University education on the other (XI. 29);

that this parity should comprehend also the scales and grades of pay, as between Pandit-Teachers and Graduate-Teachers in the various cadres in Schools, Colleges and Universities (XI. 28);

and that Pandit-Teachers be given the same status as Graduate-Teachers in respect of representation on the various University Bodies (XI. 28).

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Other recommendations of the Commission relating to Pandits, Pandit-learning and Pathasalas are given subsequently.

(3) College and University :

The Commission recommends—

that, in the College course leading up to the Graduate and Post-graduate Degrees, there should be provision for the study of Sanskrit under general as well as special and optional subjects;

that such of the Universities, as have not so far provided for the study of Sanskrit as a special or an optional subject for B.A. (Hons.) and M.A. Degrees, should make such provision available in their College or Colleges;

that no University in India should be without a Department of Sanskrit or a Chair in Sanskrit for the organisation and teaching of Sanskrit as a special subject for B.A. (Hons.) and M.A. (VII.12);

and that, for facilitating the proper pursuit of such advanced study of Sanskrit under the special branch, the teaching of Sanskrit in the lower collegiate classes should be sufficiently strengthened (III.54).

Other recommendations of the Commission in respect of the Collegiate study of Sanskrit are given subsequently.

(4) Integration of the Two System :

The Commission is of the considered view that it is premature and not wise to make any forced attempt at an integration of the Pathasala and the University systems of Sanskrit Education into a single system.

The Commission, however, recommends a greater measure of co-operation between the two systems, helping the two to approximate each other steadily and gradually, so that a healthy and lasting integration of the two might naturally emerge at some future date.

The Commission recommends—

that, for this purpose, pathasala Pandits should be employed in modern Colleges, Universities and Research Institutes to bring into these modern institutions the traditional method of intensive and line-by-line study and mastery of the texts, and, correspondingly, Sanskrit M.A.s should be employed in higher grade Sanskrit Pathasalas to familiarise the Pandits and the students there with modern historical, critical and comparative methods (V.77-82);

that the various other ways set forth in the Chapters on Sanskrit Education, Teaching of Sanskrit, and Sanskrit Research for familiarising the Pandits with modern methods and the results of modern researches should be adopted;

that care should be taken to see that there is no hybridisation by bringing the two systems together in a superficial manner;

and that the integration of the two systems should be tried at higher levels by arranging for some Sanskrit Graduates of the Universities undergoing Pandit-training, and for Pandits, after the completion of their Sastraic study, undergoing training in modern methods (V. 77-82; VI.23).

(5) Sanskrit and Other Indian Languages and Allied Subjects :

The Commission recommends—

that, in view of the intimate relation of Sanskrit with the several Indian languages and the influence exerted on the latter by Sanskrit, the special study of all the Indian languages at B.A. (Hons.) and M.A. stages should include a study of Sanskrit; and that, for this purpose, there should be prescribed at least one full paper in Sanskrit in all Degree and Post-graduate courses in Indian languages (V.83);

that, particularly in the case of Hindi, which, according to the Constitution, is to draw primarily from Sanskrit, a larger quantum of Sanskrit study, especially from a grammatical point of view, should be prescribed from the school stage onwards up to the M.A. stage;

that, in the syllabus of studies in the Degree and Post-graduate courses in Indian Philosophy, Ancient Indian History and Archaeology, Indian Music, Indian Architecture, etc., provision should be made for a fair knowledge of Sanskrit and for the study of Sanskrit texts on Philosophy, of Sanskrit inscriptions, of Sanskrit treatises on Music, Architecture, etc. (V.84);

that, in the special courses of English literature also, provision should be made for the study of the principles of Sanskrit literary and

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dramatic criticism. Alankara and Natya-Sastra, and for a comparative study of the Sanskrit epic, drama, etc., at least in translations (V.84);

that, in the special courses of scientific subjects, like Mathematics and Astronomy, Medicine, etc., the syllabi should include a study, from the historical and comparative points of view, of the contributions of India in those branches as found in old Sanskrit texts (V.84);

and that, to enable all graduates of Indian Universities to have some knowledge of the cultural heritage of the country, there should be a general provision for all students in schools and colleges for a graded course in the culture enshrined in Sanskrit, giving an introduction to Sanskrit literature. Indian thought, philosophy and religion, and art and architecture (V.85).

Teaching of Sanskrit

The Commission recommends—

that, in view of the unique character of the Sanskrit language, which can be compared neither with the spoken mother-tongue nor with a dead archaic language, and which is immanent in the thought, vocabulary and form of most of the spoken tongues of India, special steps should be taken to investigate into the methods of teaching it to different categories of students, Indian and foreign;

that Sanskrit Pedagogy should be recognised as a special subject;

and that courses should be organised in Teachers' Colleges for imparting training to Sanskrit Teachers of both the Graduate and the Pandit types in methods of teaching Sanskrit (VI.6-16).

(1) Schools :

The Commission recommends—

that, owing to the peculiar nature of Sanskrit which a young student does not normally hear spoken around him, a certain amount of memorising, particularly of declensional and conjugational forms should be made a legitimate part of Sanskrit instruction (VI. 11-12);

that, in teaching Sanskrit, the teacher should not only use all the modern methods and aids, such as direct method, visual aids, conversation, recitation, dramatic production, etc. (VI.13, 15), but he should also press into service the traditional *Khandanvaya* and *Akanksa* methods (VI.8), so that all these methods would ensure an active participation of the student in the process of teaching and add to his interest and zest in learning the language;

that, at the earlier stages, grammatical forms should be taught as full-fledged parts of speech, rather than as stems, roots and terminations, and that, for this purpose, grammar should be taught as a complement to or as arising out of the speech or the literary material used (VI.15);

and that, at the School stage, the mother-tongue or the regional language, which is closely related to Sanskrit, should be generally employed as the medium for teaching Sanskrit and that occasionally Sanskrit also should be employed when the direct and conversational method is resorted to (VI.17).

(2) Colleges :

The Commission recommends—

that, in the courses of special Sanskrit at the collegiate stage, an adequate amount of Sastraic study should be provided for, and that, for the proper teaching of the Sastras, qualified Pandit-Teachers should be employed in the Degree and Post-Graduate Departments of Sanskrit in Colleges and Universities (VI. 18-20, 22, 23);

that, as the prescription of a large number of texts prevents adequate justice being done to each text, in some respects, the number of texts prescribed should be reduced so that these texts could be studied with greater intensity (III. 54);

that the highest University course in Sanskrit should provide for the attainment by students of ability to write and speak Sanskrit freely and to read further Sanskrit texts by themselves (VI. 21);

that, wherever possible, contact and Collaboration should be established between the Sanskrit M. A. classes and the teaching of the corresponding texts in the Pathasalas in the same centre (VI. 23);

and that the curricula of Sanskrit studies should be so designed as to avoid the serious gap that now exists between the Intermediate

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or the Pre-University standard on the one hand and that required for the B.A. (Hons.) and M.A. courses on the other (III.54).

(3) Pathasalas :

The Commission recommends—

that the course of studies in the Pathasalas should be more broadbased, and that too narrow and too premature specialisation in a single Sastra should be avoided (VI.28);

that a Sastri or equivalent title-holder should not only acquire good grounding in general literature and the basic Sastras, but should master, besides a special Sastra, other related Sastras also (VI. 28);

that, in the syllabus of studies, adequate provision should be made for the study of the *Pracina* texts in each Sastra and also of hitherto neglected subjects and Sastras, such as Veda (with *Bhasya*), Bauddha and Jaina Darsanas, Pratyabhijna, Tantra, etc. (VI.29-31);

that, as fair grounding in Navya Nyaya should be given to all students who have to study higher texts belonging to the later dialectical phase of each Sastra (VI.32);

that, in the final stages, students of the different Sastras should be given a knowledge of the corresponding developments in Western thought (VI. 34);

that, in the teaching of Sastraic texts, improvements in the padagogic methods suggested in VI. 35 should be adopted, so that greater interst would be created among the students and there would be a more active participation on their part in the classes;

that, except in the lower classes where the mother-tongue may be used, if necessary the medium of instruction in the Pathasalas should be Sanskrit (VI. 36);

that, the Pathasalas should develop extra-curricular activities as indicated in VI. 37 to create and sustain interest and enthusiasm among the students;

that, in addition to the line-by-line study of the texts, provision should be made in the Pathasala classes for the students acquiring a grasp of the general outlines and a comprehensive view of the contributions of the specific Sastras and texts, through general lectures and essay-writing (VI.38, 39);

that, with a view to remedying the drawback, namely, that the present Pathasala-system does not produce scholars equal to the Pandits of the old type, the examination system for the Pathasala education should be drastically revised and oral examination of the traditional *Sastrartha* or *Vakyartha* type should be introduced as a substantial part of the examination (say, with 50 % marks for the written test and 50% for the oral *Sastrartha* test), and that the new Sastri and Acharya title-holders should be required to appear for a test in open assemblies (*Sabhas*) presided over by panels of Senior Pandits. The Commission desires to emphasise this as the most effective way to restore to the Sastraic learning its old depth and intensity (VI. 41-43).

Sanskrit Research

(1) Research :

This Commission thinks that the spirit of research is not something foreign, but is part and parcel of the tradition of Indian scholarship; that Research has an intimate bearing on the deepening and vitalising of Sanskrit study; and that, in this Research, which would consolidate and develop Sanskrit studies today, both the modern Sanskrit scholar and the Pandit have to take their share (VII. 1-5, 8).

This Commission also thinks that, as the subjects of Research in the field of Sanskrit and Indology are still part of a living tradition and culture in India, Indian Indology is bound to have its own unique features, and should form a creative part of the scholarly life of the nation; and that, today, Independent India affords free and ample scope for fresh investigation and interpretation in the field of her culture (VII.7).

This Commission envisages an ideal Sanskrit scholar who can play a distinct and valuable role today as one who combines in himself the best features of modern methods and traditional equipment (VII.8), and thiks that adequate care ought to be taken to see that a spurious and superficial combination of the

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two systems does not dilute the standard of scholarly work in the field of Research (VII. 11).

(2) Pathasalas and Pandits :

This Commission recommends—

that, in all Universities, facilities for Research should be afforded to the products of the Pathasalas as much as to those of the Universities and Colleges;

that, where the higher Pathasalas or Sanskrit Colleges are affiliated to the Universities, facilities for Research by the staff and students of these Sanskrit Colleges should be provided for;

that, Post-Graduate Research Titles or Degrees should be instituted for the Sastris, Siromanis, Tirthas, Vidvans, etc. ;

that high grade Sanskrit Colleges, with reputed Pandits on their staffs and well-equipped libraries and collections of manuscripts, should be recognised by the Universities and the University Grants Commission as centres for Research (VII.9);

that Pandits should be encouraged and given adequate scope to edit critically difficult Sastraic texts and to bring out expositions of the recondite technique and terminology of Sastraic writing (VII.10);

that Research Journals in Sanskrit should be started in which research work done through the medium of Sanskrit might be published and Sanskrit abstracts might be given of Research work published elsewhere in English and other languages;

and that the Sanskrit University or Universities, recommended by this Commission, should have Research Departments devoted to the different Sastras, where Pandits might be able to make their original contributions (VII. 9).

(3) Universities :

This Commission recommends—

that, in order that higher Research works in Sanskrit might be carried on in the Universities and that adequate guidance might be available there to young research scholars, every Indian University should have a separate Sanskrit Chair and Department of one or more members (VII. 12);

that the University Sanskrit Department should be so strong as not to allow the quantum of research work to suffer on account of an overload of Degree-class Teaching, and that the Departments should concern themselves mainly with Post-Graduate Teaching and guiding of research Students and scholars (VII.12);

that these Departments should be under the charge of scholars who have a distinguished record of Research work to their credit, who are continuously engaged in Research, and who are capable of giving guidance to Research Students (VII. 13);

that the University Sanskrit Professors should try to inculcate in the Research Students correct ideals and standards in methods of Research as indicated in VII. 14-16, and that they should make available to young scholars, who have registered themselves under them for Research Degrees, active guidance and effective supervision of their work (VII.13);

that the University Departments of Sanskrit should be well equipped with adequate library facilities, including bibliographical and reference material, periodicals, etc., required for Research work (VII. 14);

that all Universities should make awards of Research Studentships of at least Rs. 100 p.m. to such of the brighter graduates, as desire to prosecute Research work, and that at least one or two of such Research Studentships should be made available regularly to the Sanskrit Department every year (VII. 17);

that, as it is desirable and necessary to give further encouragement to those who have qualified themselves in Research, a certain number of Scholarships or Fellowship should be awarded annually also to those who have taken their first Research Degree and desire to undertake further Research (VII.18);

that the Research Scholarships awarded by the University Grants Commission, which are of a higher value, should be treated as continuation scholarships of this type for the further encouragement of those who have taken their first Research Degree;

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that the Humanities Scholarships awarded by the Union Ministry of Education, which are still higher in value, should be granted to adult Research Scholars, or to Teachers in affiliated colleges who can take research leave, or to retired Professors who have chalked out a programme of Research work, have materials for such work and require financial assistance to complete that piece of research work (VII.18);

that, for the first Research Degree, Sanskrit Research Students, who are to be introduced to textual criticism, should take up the work of critically editing an important unpublished text with a critical introduction and study, and that the more intepretative type of work, which requires greater maturity, should be taken up for the higher Research Degree (VIII.19);

that Indian Universities, which now have diverse practices, conventions and standards in the matter of the adjudgement of Research theses submitted to them, should establish some uniformity regarding the type of Research Degrees, the method of appointment of Referees and the valuation of theses;

that there should be an initial Resarch Degree called M. Litt., and only one higher Research Degree, called D. Litt.; that, for both these, there should be *viva voce* test besides the thesis, and that the *viva voce* for D. Litt. should be of the nature of a regular public test (VII.20);

that, as regards the appointment of Foreign Referees, Indian Universities should follow a uniform policy; that, where Indian experts are available, they should be generally preferred, particulary when the thesis relates to pure Sanskrit studies; that, if Foreign Referees are to be appointed, there should be only one such in a Board of three Referees; and that the practice of appointing the Professor, who has guided the Candidate, as an Internal Referee should be discontinued (VII.21);

that the University Grants Commission and the Universities should revise their policy in respect of Foreign Degrees, especially in a field like that of pure Sanskrit studies (as indicated in VII.22);

that, while young Indian Graduates might be encouraged to go to Foreign Universities to study subjects like Comparative Philology, which are not adequately cultivated in this country, the University Grants Commission, the Universities and the Government should revise their policy in respect of sending Indian Graduates to foreign countries for a higher study of subjects like pure Sanskrit;

and that, on the otherhand since, even in the field of subjects like pure Sanskrit, sending abroad of more mature scholars of established reputation would have great significance and value (as shown in VII. 23), and deputation of such scholars to foreign countries for lecture-tours and in schemes of exchange of Professorships should be more actively pursued (VII.23).

The Commission recommends—

that greater discernment should be shown in the choice of subjects taken up for Research by young students and scholars, and that, in this connection, attention should be paid more particularly to the many neglected fields demanding investigation by Research scholars (as indicated in VII.24-28);

that adequate facilities should be made available in this country for the proper pursuit of researches in the subject of the spread of Indian culture, Sanskrit language and literature, and Indian art and philosophy in countires outside India; that, for this purpose, a School of Asian Languages should be established in India and facilities should also be afforded in Indian Universities for the study of these languages, so that a tradition of research in these Extra-Indian Studies might be built up in this country; and that the All-India Oriental Conference should be helped to open a new Section devoted to the subject of Indian Cultural Contacts outside India (VII.28).

(4) Lectures, Seminars, etc.:

The Commission recommends that University Lectures, through Departmental arrangement or by invitation under specific Endowments, Seminars and Inter-disciplinary Studies should be provided for and developed in the Universities with a view to stepping up the quantity and quality of Research work being done under their aegis (VII.29-31).

(5) Publication :

The Commission recommends—

that greater facilities should be made available for the publication of the results of

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Research done in the different Universities and for making the Research publications of the Universities better known and more easily accessible in other centres of Research both in India and abroad (VII.32-36);

that, greater interest should be taken by Indian publishers in the publication of Sanskrit and allied Indological works and in improving the standard of the printing of such Research works (as indicated in VII.34-35);

that the Central and the State Governments should give greater encouragement to authors and publishers of Sanskrit and Indological books by making the libraries both in cities and mofussil centres, which receive grants-in-aid from them or which are under the charge of District Boards and other local bodies, purchase such books regularly (VII.36);

that, instead of reprinting old works on ancient Indian literature and culture, written by Western Orientalists at a time when materials were not yet adequately available, publishers in India should arrange with Indian scholars for the writing of new books relating to ancient Indian culture and literature, so that, the latest researches and their significance for the present age might be well reflected in these works; that, at the same time, arrangements should be made for the reprinting of some of the old publications of fundamental value in the field of Sanskrit and Indological research, containing bibliographical material, original records, basic texts, and translations, etc., as also for the re-issue in Devanagari editions of a number of texts (*e.g.* in the field of Veda, etc.), which are available only in Roman script (VII. 38);

that several agencies, official and non-official public and private, which are bringing out Series of Sanskrit Texts, should show greater discretion in the matter of the selection of texts to be included in such Series; and that they should ensure the proper critical editing of these texts, which requires careful examination and collation of the available manuscript material and the preparation of the critical apparatus and the introuction (VII. 39-40);

that facilities should be made available to Manuscript Libraries, University Sanskrit Departments, Institutes of Sanskrit Research and other agencies to bring to light larger number of valuable texts still lying in manuscripts in the different libraries; that, for the purpose of ensuring the speedy publication of a larger number of really valuable texts an inventory (in order of priority) should be drawn up, by scholars conversant with the manuscript-material, of works of value lying in the different manuscript libraries, which deserve to be printed; and that such an inventory should be made available to all the agencies, public and private, which are engaged in the work of bringing out editions of texts.

(6) Periodicals :

The Commission recommends—

that periodicals publishing articles relating to Sanskrit and other allied research should make every effort to raise their standard by such means as the proper screening of the papers submitted to them, so that they could play a more effective role in the matter of improving the quality of Research work done in the country (VII.42);

and that, as the number of Indological Journals and the output of Research published in them is large, plans for preparing and publishing Research Digests, Annual Bibliographies, etc., should be seriously taken in hand (VII.43).

(7) Projects :

The Commission recommends—

that, in view of the limited resources in respect of funds and personnel at present available, Research Institutes or University Departments should not, as far as possible, embark on any new big scale Research Projects (VII. 47);

that, in the interest of the entire Sanskrit Research in the country, the Central Government, the University Grants Commission, the State Governments and other authorities should concentrate, for the time being, on helping expeditious execution and completion of the important large-scale projects, which have already been undertaken at the different centres, such as, the *Critical Edition of the Mahabharata* (Bhandarkar Oriental Research Institute, Poona), the *New Catalogue Catalogorum* (Madras University), the *Vedic Word Concordance* and *Vedic Dictionary* (Vishveshvaranand Vedic Research Institute, Hoshiarpur),

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the *Sanskrit Dictionary on Historical Principles* (Deccan College Research Institute, Poona), the *Critical Edition of the Ramayana* (M. S. University, Baroda), etc., mentioned in VII.43 and discussed in (VII.43-47);

and that, in the present conditions, it is more desirable to encourage the undertaking of smaller units of work, rather than big projects, and thereby to step up the production of individual research (VII. 48).

(8) Non-Official Institutes :

The Commission notes that there is a network of privately organised Restarch Institutes, which have been sustaining the work of Research in Sanskrit and allied fields in the different parts of the country; that these Institutes have either been pioneers in the field or are complementing the work of official agencies in their areas (VII. 49); and that these private Institutes are severely handicapped on account of extremely limited resources in respect of staff, equipment, accommodation, etc. (VII. 50).

The Commission recommends that all these non-official Sanskrit and Indological Institutes in the country should be brought under a comprehensive scheme of co-ordination and should be given by the Central and the State Governments generous grants, both recurring and non-recurring, for, in the opinion of the Commission, these private Institutes form a necessary and integral part of the Research activity in the field of Sanskrit and Indology in this country (VII. 51).

The Commission recommends that the methods of assessing and assisting Indological work in this country, adopted by the present *ad hoc* Indology Committee set up by the Ministry of Education, should be revised and rationalised (VII. 54).

(9) Central Institute of Indology:

The Commission recommends that the Government should establish a Central Institute of Indology, which, among other things, would supplement the work being done by the existing Research Institutes and would have, as its main objective, Research work which is being neglected at present or which can be carried out only with the special facilities such as the Government alone can provide for (VII. 55).

The Commission further recommends—

that the core of this Institute should be the section devoted to Sanskrit, its other sections being devoted to such fields as Munda, Dravidian and Sino-Tibetan Languages and their relation to Sanskrit; History and Antiquities of Egypt and the Near East (Hittite and Iranian); and studies relating to Central Asia, Nepal, Tibet, China, and South-East Asian countries (VII. 55);

that this Institute should work in collaboration with or comprehend the Central Manuscripts Survey recommended elsewhere (VII. 55);

and that the work of this Central Institute should also include the prepartion of annual bibliographies of Indology, publication of Sanskrit texts and Research monographs, and functioning as a Central Clearing House for Research Scholars (VII. 56).

(10) Co-ordination :

The Commission recommends—

that the work of Research being carried on at different centres in this country, in Universities, Research Institutes, etc., should be properly co-ordinated and that duplication of work should be avoided (VII. 58);

that, for this and other related purposes, year-to-year inventories of subjects of Research undertaken at different centres should be issued (VII. 58);

and that steps (as indicated in VII. 58) should be taken to promote a healthy and cooperative atmosphere in the field of Sanskrit Research in the country.

(11) Conferences :

The Commission recommends—

that the All-India Oriental Conference, which is the premier forum of Orientalists in this country, should be placed on a permanent basis, with adequate fianancial recources (VII. 59):

that the Conference should be helped, in every possible manner, to expand the scope of its work by starting new Sections devoted to hitherto neglected fields such as Indian Cultural Contracts Abroad (VII. 60);

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and that the Conference should be given adequate aid to enable it to invite, for every Session, delegates from other Asian Countries particularly interested in the study of Indian Cultural Contacts with their own respective regions (VII. 59, 60).

The commission feels that, apart from the academic gain accruing from it, this last-mentioned line of work of the Conference will have a lasting benefit on the larger front of promoting Asian Solidarity (VII. 61).

(12) Prizes, Foundations, etc.:

The Commission recommends that Prizes for Sanskrit and Indological work, on the model of those awarded by the Sahitya Akademi, should be instituted to promote high class Research work (VII. 62);

The Commission hopes that the Philanthropists of the country will bring into being big Endowments and Foundations, such as the ones functioning in America, for awards of scholarships and grants of financial aid to Research Scholars and Projects (VII. 63).

The Commission thinks that it is the imperative duty of the Government of India to ensure the continuation and expansion of higher Sanskrit Studies in this country, so that several fields, in which Western Indology had hitherto been taking the initiative, might now be properly investigated into by Indian scholars; and that, howsoever much it might be necessary to devote special attention to Scientific and Technological Studies in modern times, the Government should not ignore the need for promoting Humanistic Studies, particularly Sanskrit, Indian Philosophy, Archaeology and Art, which constitute the most precious cultural heritage of India (VII. 64-66).

Manuscripts

The Commission recommends that the Government should pay due attention to the question of Manuscripts, as the content, value and standard of the Research work in the field of Sanskrit primarily depend on the discovery of outstanding Sanskrit works among the Manuscripts lying scattered all over the country, and as the reconstruction of Indian History, Thought and Culture is dependent on the Manuscript sources as on Archaeological and other materials (VIII. 4, 12-16, 20, 26).

The Commission recommends—

that, in order to tackle adequately the problem of the vast collections of Sanskrit Manuscripts lying in the different parts of the country, the Central Government should establish a Central Manuscripts Survey, which would be an independent Central Organisation or would form an important Section of the proposed Central Institute of Indology, or would work under the aegis of the Central Sanskrit Board recommended elsewhere (VIII. 24);

that the Central Manuscripts Survey should have regional branches and should work in collaboration with State Governments and locally functioning non-official bodies (VIII. 25);

that the work of the Central Manuscripts Survey should consist of Search, Survey, Collection, Cataloguing and Publication of Manuscripts of Sanskrit and allied works, and that, for this purpose it should have in its Central and Regional Branches qualified personnel experienced in Manuscript and editorial work and conversant with the local scripts and conditions (VIII. 24);

that the Central Manuscripts Survey should publish a periodical Bulletin or Report giving details about the Manuscripts surveyed, transcribed, loaned or collected from time to time (VIII. 27);

and that this Central Manuscripts Survey should function also as a Clearing House in respect of Manuscripts from foreign libraries, which are to be procured for the use of Indian scholars (VIII. 27).

The Commission recommends—

that adequate steps should be taken to safeguard the Manuscripts, particularly in private possession, against decay;

that public consciousness should be aroused in respect of the value of Manuscript treasures lying in the nooks and corners of the country;

and that, wherever possible, such Manuscripts should be acquired from their owners or the owners should be helped to preserve them properly (VIII. 19, 24).

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The commission recommends—

that the Government should, if necessary, enact a suitable legislation to prevent the flow of manuscripts to foreign countries by sale or other means (VIII. 17, 25);

and that active steps should be taken to build up, in the proposed Central Manuscripts Survey, a library of microfilm copies of Sanskrit and allied Manuscripts from collections in Western countries (VIII. 25, 27).

The Commission recommends—

that each State Government should start its own Manuscript Library, wherever such Library does not already exist, in order to safeguard the Manuscripts in that region (VIII. 10-19, 29);

that these State or other local Manuscript Libraries should be under the charge of persons who are specially qualified in Manuscript and editorial work and who have some standing in the field of Research (VIII. 31);

that wherever such Libraries, particularly belonging to the State Governments, have stopped the work of Peripatetic Search for Manuscripts, they should resume that work (VIII. 22-29);

that these Libraries should make adequate arrangements for the thorough examination and early cataloguing of the Collections of Manuscripts made by them (VIII. 22-29);

that the Manuscript Libraries should have an adequate staff who can examine the Manuscripts, catalogue them, and also edit the rare works discovered among them (VIII. 22-29);

that, while preparing Catalogues of Manuscripts, due attention should be paid to the correctness of identification and other information, and that, as far as possible, such Catalogues should follow uniform or standard methods of describing the Manuscripts (VII. 23);

that the Government should give necessary financial assistance to the Libraries possessing big collections, the nature and value of the contents of which are not known to scholars, with a view to enabling them to expedite the publication of their descriptive catalogues (VIII. 11-30);

that the Manuscript Libraries should have adequate accommodation and furniture for stacking Manuscripts, and should, as far as possible, possess micro-filming and photostat equipment, micro-film reading apparatus and similar other facilities (VIII. 28-29);

that the Manuscript Libraries should afford facilities to *bona fide* scholars and institutions to consult or borrow Manuscripts from them (VIII. 28);

that, wherever the Manuscript Libraries are publishing critical editions of works, they should seek the advice and cooperation of scholars conversant with Manuscript and editorial work, with a view to ensuring that their work is being done on proper lines;

and that the Manuscript Libraries should take due care of the Manuscripts and seek the advice of experts on the methods of their preservation (VIII. 31).

The Commission recommends that the Government should take immediate steps to throw open to the public the Manuscript Libraries of the former Native States which are now inaccessible to scholars (VIII. 11).

Sanskrit Universities

The Commission recommends—

that, with a view to upgrading and toning up the traditional system of Sanskrit Education, Sanskrit Universities should be established in different areas (IX. 18);

that the Sanskrit Universities should not interfere in any manner with the existing Universities and their Sanskrit Departments and the courses of Studies in Sanskrit on modern lines (IX. 12);

that the Sanskrit Universities should constitute the apex of the reorganised Pathasala system of Sanskrit Education (IX. 15);

that the function of the Sanskrit Universities should be to co-ordinate the Pathasalas and Sanskrit Colleges, regulate their courses of studies, inspect their working, and conduct their examinations (IX. 15);

that, besides being co-ordinating, affiliating and examining bodies, the Sanskrit Universities should also function as Centres of Higher Studies and Research in Sanskrit (IX. 15);

that the Sanskrit Universities should be brought into being and function under the

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aegis of the Statutory Body called the Central Sanskrit Board, recommended elsewhere (IX 16, 17);

that the Sanskrit Universities should adopt, at all stages, Sanskrit as the medium of teaching, administration, production of books, etc. (IX. 13);

that, while the Sanskrit Universities should concentrate on pure Sanskrit Studies at the highest level, they should also comprehend the necessary complement of modern knowledge and should provide to the scholars working there facilities to study contemporary developments in the different branches of knowledge ;

and that the Sanskrit Universities should have, in their programme of work, the production of Sanskrit works embodying modern knowledge, so that Sanskrit Studies fostered in their set-up do not suffer from segregation (IX. 15).

The Commission recommends that the Central Government should make it a point to encourage all proper proposals for Sanskrit Universities coming from the States (*e.g.* the one relating to the Varanasi Sanskrit University of Uttar Pradesh) (IX. 3, 16);

The Commission recommends that the Central Government should give a lead in the matter of the Sanskrit Universities by founding a centrally administered Sanskrit University somewhere in the South (IX. 17).

The Commission suggests that private bodies and associations, which desire to organise and set up Sanskrit Universities, should bestow due thought on the various problems involved in that connection, should assure themselves of the required resources in respect of men and money, and should obtain the prior approval of the authority or authorities under whose aegis such Universities are to come into being and function (IX. 16).

General

The Commission recommends—

that, in view of the cultural importance and pan-Indian character of Sanskrit, and with a view to arresting the growth of fissiparous tendencies and linguistic parochialism, which are at present threatening the Unity of India (through the agency of Sanskrit which has, through the ages, played the role of a great unifying force in the country), Sanskrit, which is already one of the languages recognised by the Constitution, should be declared as an Additional Official Language (by the side of Hindi and English, for the time being) to be used for such public purposes as may be feasible ;

that, in particular, Sanskrit should be officially used on all such ceremonial occasions as the taking of oath, the swearing-in ceremony, the opening and the conclusion of the Sessions of Legislature and of officially sponsored National and International Conferences and Deliberative Bodies. the presentation of credentials, the award of National decorations and honours, and the University Convocations, as also for such purposes as Passports and Mottos of different departments of the Government. In this connection, the Commission desires to emphasise that the use of Sanskrit which commands unique prestige and respect all over India, would add to the dignity and solemnity of such occasions (X. 1, 21, 29).

The Commission recommends that the infinite resources of Sanskrit literature, particularly of its pithy sayings and didactic stanzas *(Subhasitas)* should be utilised in Schools and Colleges for such moral and non-denominational religious instruction as might be imparted in these Educational Institutions. The Commission further recommends that the Sanskrit *Subhasitas* which have a knack of sticking to memory and which constitute the popular wisdom of the nation, should be taught to the children from the earliest stages of their school education (X. 2, 3).

The Commission recommends that, as far as possible, efforts should be made to teach a Uniform Standard Pronunciation of Sanskrit in all parts of the country; that, for this purpose, qualified readers and teachers of Sanskrit from areas, where the standard of pronunciation is better, should be employed in areas where pronunciation of Sanskrit is defective; and that, for the same purpose, tape-records and gramophone records, as also the services of the All India Radio, should be utilised (X. 4-7).

The Commission recommends that, for Pan-Indian purposes, Devanagari should be accepted as the Uniform Script for Sanskrit

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and should be taught to all students of Sanskrit; that, at the same time, the practice of using Local Scripts for Sanskrit should be continued as one of the chief ways of maintaining the necessary intimate contact of Sanskrit with the regional languages and promoting the advance of Sanskrit within the various regions; and that the Roman Script, which is used in a number of Sanskrit texts published in the West, should also be cultivated by Pandits so that they would be able to use the material printed in that script (X. 8-15).

The Commission recommends the full exploitation of Sanskrit and the technical and scientific literature available in it for the building up of an All-India Scientific and Technical Terminology. The Commission further recommends that the principle which has been laid down in the Constitution and which has been supported by the Official Language Commission, namely, that the Official Language, Hindi, shall draw primarily from Sanskrit, should be given full effect to, particularly for the purpose of evolving a Scientific and Technical Terminology for all-India use. The Commission recommends, for this purpose, the formation of associations of scientists and specialists in different disciplines who should collect from different branches of Sanskrit literature all such precise technical terms as can be used today, and also recommends the compilation of a comprehensive English-Sanskrit Dictionary of Scientific and Technical Terms (X. 16-20).

The Commission recommends that, in view of the importance of Sanskrit for the understanding of the culture and the national genius of India, the personnel recruited for the Indian Administrative and Foreign Services should be given opportunities, through special courses of lectures, to acquire adequate knowledge of Sanskrit Thought and Indian Culture. The Commission further recommends that especially the Indian Students who go abroad should be given proper grounding in elements of Sanskrit Thought and Indian Culture so that they may adequately fulfil the role of true representatives of this country when they live among the foreign people who are now more anxious than ever to understand India (X. 30-36).

The Commission recommends that the Government should take early steps to appoint, in Indian Embassies abroad, Cultural Attachés possessing special competence in Sanskrit Language, Literature and Culture, so that centres of Indic studies in the different foreign countries as well as the public in general interested in Indian culture might derive the necessary help from them. The Commission further recommends that Indian Embassies abroad should put up, now and then exhibitions of Indian literature and other cultural material and maintain a fairly representative library of Indological literature. The Commission desires to point out that the appointment of such Cultural Officers would go a long way in creating among the considerable number of Indians, now living or domiciled in various foreign countries, the necessary awareness for the culture of their mother-land (X. 30-36).

The Commission recommends that, with a view to enhancing the prestige of Sanskrit and by way of recognition of scholars of real eminence, the Government should revive the award of the Title of *Mahamahopadhyaya* with an attendant life-honorarium of Rs. 200 p.m. that the Central Government should, in cooperation with the State Governments, also provide for a scheme of life-pensions for the Pandits, who are in indigent circumstances but who are respected for their learning and character in the different parts of the country; that some of the eminent Pandits, who take interest in current affairs and are distinguished writers, should be nominated to Legislative Bodies, at the Centre and in the States; and that the President of India and the Governors of various States should hold an Annual *Sabhas* for honouring eminent Pandits (X. 37-42).

The Commission recommends that, in view of the fundamental importance of the Vedas from the point of view of the later development of Sanskrit Literature and Indian Thought and Philosophy, special attention should be paid to the preservation of the Oral Tradition of the different Vedas and their recensions as current in different parts of India, this Oral Tradition being useful even from the point of view of linguistic and literary research; that provision should be made available in temples and religious institutions for the recitation of the Vedas, and that, where such provision already exists, it should be continued; that the surplus of temple funds

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which might be available, should be utilised for the maintenance of schools for the teaching of the *Kantha-patha* of the Vedas; that, in those parts of India where the Oral Tradition of the Veda has died out, authorities of educational and religious Institutions should take steps to revive it ; that the Research Institutes working in the field of the Veda should, wherever possible, utilise the services of the Pandits who have preserved the Oral Tradition of the Vedas; that special attention should be paid to the tradition of the *Samaveda,* which is important from the point of view of Indian Music also, as well as to the tradition of the *Atharvaveda,* which has become almost extinct (at present being current only in a few families of Nagar Brahmans in Gujarat); and that the Vedic Endowments, such as those in the Deccan and South India, which are facing difficulties in one way or another, should be helped by the Governments to rehabilitate themselves in the matter of realising their annual incomes and utilising them (X. 46-51, 53).

The Commission further recommends that, apart from helping the preservation of the Oral Tradition of the Vedas in the manner indicated above, the Government should take early steps to prepare complete Tape-recordings of the Vedas, through the All India Radio or through some other official or non-official agency, and thus build up a Library of Vedic Recording (X. 52).

In view of the great role as the popular educator of the Indian masses, which the Epics and the *Puranas* have efficiently played in the past, and in view of the present efforts of the Government in connection with the spread of education and moral ideals among the masses, the Commission recommends that steps should be taken to train the required personnel for the exposition of Itihasa-Purana, and that the Pathasalas should introduce Itihasa-purana and their exposition among their regular courses.

The Commission recommends that gifted exponents of the *Ramayana,* the *Mahabharata,* the *Gita,* the *Puranas,* etc., should be employed in Community Projects and National Extension Service Schemes for the inculcation among the masses of the proper ideals of conduct and character, and that the Religious Endowment Boards and Temple Departments, functioning in some States, should also employ such exponents of the Epics and the *Puranas* for regular as well as occasional expositions (X. 54-55).

The Commission recommends that, wherever possible and necessary, courses in *Paurohitya* and *Karmakanda* should be introduced in the Pathasalas. The Commission, however, thinks that it would be desirable if the Vaidikas and the Purohitas were given a better academic grounding in Sanskrit, Veda and allied disciplines (X. 56).

The Commission recommends that, in the different scientific and technical subjects in the University courses, students should be given an adequate knowledge of the ancient Indian contribution to those sciences as embodied in old Sanskrit texts, and that research should be carried on in the field of the Indian contribution to sciences, so that ancient Indian scientific knowledge might be properly appraised (X. 57).

The Commission recommends that, in respect of Ayurveda, while the necessary quantum of modern knowledge and equipment needs to be introduced in its study, such large-scale integration with modern medicine, as would destroy the essential character of the Ayurvedic studies, should be discountenanced; that Ayurvedic Title Courses should be converted into Degree Courses; that the Universities should set up Departments of Research in Ayurveda; that text-books for the Ayurvedic students should be prepared in Sanskrit, so that they might be used all over India; and that knowledge of Sanskrit should be considered a prerequisite for all students going in for Ayurveda (X. 58-60).

The Commission thinks that the attitude of the Centre and the States towards Ayurveda needs to be revised, that greater utilisation of the service of Ayurveda should be encouraged among the people, and that steps should be taken to train larger Ayurvedic personnel. The Commission further thinks that it would be desirable to set up an All-India Council of Indigenous Medical Systems including Indigenous Veterinary Science (X. 61).

In connection with Indian Astronomy, Mathematics, etc., the Commission thinks that there is much scope for research in these branches; it, accordingly, recommends that students of Mathematics and Astronomy in

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the Universities should be given an adequate idea of the work on Jyotisa, etc., embodied in Sanskrit, so that these students might feel inclined to take to research in the field of Sanskrit contribution to these subjects (X. 62).

The Commission recommends that, in Schools of Art and Architecture and in modern courses in these subjects organised in the Universities, Sanskrit texts on Silpa-Sastra should also be taught, and that adequate steps should be taken to revitalise the practice and tradition of the ancient Indian Silpa-Sastra (X. 63, 64).

The Commission favours a *simple* form of Sanskrit, but not a *simplified* or *Basic* Sanskrit, which takes liberties with the grammar of the language. It, therefore, suggests that graded forms of simple Sanskrit should be employed in the initial stages of the teaching of Sanskrit to children and adults (X. 65-67).

The Commission recommends that the authorities and the public should support Sanskrit Journals, which form an effective medium for developing Sanskrit as a vehicle of modern thought and current affairs (X. 70-72).

The Commission recommends that the following measures should be adopted for the Popularisation of Sanskrit :

(1) Organisation of private classes; (2) Study groups; (3) Private examinations; (4) Popular Sanskrit booklets and selections with translations; (5) Establishment of Sanskrit associations, clubs, *Sabhas,* etc.; (6) Celebration of Days in commemoration of important Sanskrit Writers and Works; (7) Popular publications; (8) Simplification of methods of teaching Sanskrit; (9) Sanskrit Literary Conferences; (10) Promotion of original writings in Sanskrit; (11) Sanskrit Debates; (12) Competitions in short stories, plays etc., in Sanskrit; (13) Musical Recitals of Sanskrit classics; (14) Putting on boards of Sanskrit Dramas; and such other measures as have been set forth in Section 14 of Chapter X.

The Commission recommends that, in order that the aesthetic and auditory qualities of Sanskrit might be fully exploited for the growth of popular interest in Sanskrit, the Government should give special encouragement to Sanskrit drama, opera and dance, musical recitals etc., by such means as sponsoring an annual Kalidasa Drama Festival.

The Commission recommends that, as far as feasible, the authorities should extend their help and patronage to the more important and active private academies and bodies, which are working for the Popularisation of Sanskrit in their respective regions.

The Commission recommends that the All India Radio and the Film Division of the Ministry of Information and Broadcasting should take all possible steps in the matter of the Popularisation of Sanskrit (as indicated in X. 78-80).

The Commission recommends that the Indian Press should afford all possible facilities for popularising Sanskrit through their columns (in the manner indicated in X. 84).

The Commission recommends that the Union Government and the Sahitya Akademi and the State Governments and the Regional Branches of the Akademi should actively help the publication, in cheap and uniform series, of Sanskrit Classics with translations in Modern Indian Languages and English, as also of works relating to Indian Thought and Culture.

The Commission further recommends that Sanskrit Texts, which are no longer available, should be brought in new editions by the Sahitya Akademi and other bodies; that works like a Dictionary of Sanskrit Words current in Regional Languages, handy editions of Poems and Plays of great Sanskrit Authors, a *Men of Letters Series* of Sanskrit and Prakrit Writers, Studies on Indian Philosophers and Philosophical Schools, and attractive story-books in Sanskrit, should be taken up for publication, and that the National Book. Trust of India and the Sahitya Akademi should sponsor the efforts in this direction; and that new and undeveloped types of literary expression should be encouraged in Sanskrit, and that prizes should be offered for the same by the Sahitya Akademi and the State Governments (X. 85-91).

Administration and Organisation

Trusts and Endowments :

The Commission desires to bring to the notice of the Government that there are in the country a large number of Endowments specifically earmarked for Sanskrit (including the Vedas), as also considerable surplus funds available with Religious Trusts, Temples and

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other similar Foundations, which, if properly tackled, can be legitimately used towards the implementation of the proposals made in this Report for the reorganisation, promotion and improvement of Sanskrit studies.

As many of such Endowments are either moribund or frozen or mismanaged or diverted for purposes not consistent with their original object and as the surpluses of Religious Trusts referred to above are either unutilised or diverted for secular purposes, this Commission urges upon the Government to take steps to institute, through the Central Sanskrit Board or some other competent agency, a full inquiry into such Endowments, set right their administration, make them operative, help them to realise the proceeds, and redirect the diverted funds of Temples, etc., towards the proper cultivation of the Veda, Itihasa-Purana, Agama, Dharma and other branches of Sanskrit study related to the original objective of the Endowments.

The Commission recommends that the Central Government should pass a suitable Legislation prohibiting the diversion of funds earmarked for Sanskrit studies to other charitable purposes, even with the concurrence of the Trustees and after orders of the Courts. This Legislation should further prohibit the diversion of the surplus funds of religious institutions like *Maths* and Temples to secular charitable purposes and should insist upon the utilisation of these for promoting Sanskrit studies, which are broadly speaking regarded as religious objects.

The Commission recommends that where, as a result of the abolition of Estate and Zamindaries and the merger of former Native States and Principalities, the maintenance of Sanskrit studies provided for in the previous set-up has been adversely affected, the Central and the State Governments should take special care to ensure the continuance of the support which Sanskrit used to receive from its former patrons, and that the Government should also honour in full the commitments of former Princes and Zamindars, in respect of the promotion of Sanskrit, Vedic studies etc. (XI. 2-16).

Numerous Sanskrit Institutions are dependent on Land-endowments: and the Agrarian Policy which has been recently adopted by some States has adversely affected these Institutions. The Commission, therefore, wants to press this matter upon the Governments for their earnest consideration (XI. 5).

In view of the facts that Sanskrit possesses an All-India importance, that its interest cannot be wholly taken care of by the States which have to develop the regional languages, and that a uniform policy for the whole of India in respect of Sanskrit is desirable, this Commission recommends that Sanskrit should be specially taken care of by the Centre by placing it in the list of Concurrent Subjects in the Constitution (XI. 19); that, while the States should normally look after Sanskrit in their educational set-up, the Centre should, whenever necessary, financially assist the States to fulfil their obligations in respect of Sanskrit; and that the Central Government should promote such activities in the field of Sanskrit as do not receive adequate attention from the State Governments.

Central Sanskrit Board :

In view of the fact that several proposals made by this Commission for the cultivation and promotion of Sanskrit presuppose constant attention, co-ordination and direction from the Centre, the Commission recommends—

that the Central Government should take early steps to set up a Central Sanskrit Board;

that this Central Sanskrit Board should not be only a co-ordinating and advisory body like the Central Boards of Secondary Education, Archaeology, etc., but that it should be constituted on the lines of the University Grants Commission, with statutory authority and financial provisions for helping Sanskrit Studies and Research in the country.

that this Board should consist of members representing all aspects of Sanskrit Education and Higher Studies—modern and traditional, academic as well as administrative—and all parts of the country, as also those representing private agencies and Research Institutes functioning in the field of Sanskrit;

that, while the Central Sanskrit Board might function in an advisory capacity in respect of the University Sanskrit Departments, it should have no statutory jurisdiction over them;

that this Central Sanskrit Board should concern itself mainly with two fields of

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Sanskrit activity : (i) the Pathasala education, and (ii) the privately organised Research Institutes in the country;

that the Central Board should be charged with, among other things, the formation of the patterns of Sanskrit Education at different levels; the co-ordination of courses, teaching, publication and similar other activities; the standardisation of syllabuses, examinations and degrees; and the defining of the qualifications of different types of Sanskrit Teachers and Research Guides;

that the Central Board should function as the agency through which the Central Government might grant subventions to the State Governments for purposes such as the maintaining of Sanskrit teachers in Secondary Schools;

that the Central Board should also function as the agency through which the Central Government might grant subventions to reorganised Sanskrit Schools and Colleges in order to enable them to pay to their teachers in various grades emoluments equal to those paid to teachers in corresponding grades working in general High Schools, Colleges and Universities;

that the Central Board should help the Pathasalas in the matter of accommodation, libraries and other equipment;

that the Central Board should concern itself with the question of adding Research Departments to higher Pathasalas and awarding Research Scholarships and Stipends to the products of the Pathasalas;

that the Central Board should advise the Government in the matter of the State Honours and Awards for Pandits recommended elsewhere;

that the Central Board should be vested with the authority to sanction the starting of Sanskrit Universities, to recognise them as statutory bodies, to make them suitable grants, and generally to control and direct their working;

that the Central Board should co-ordinate and financially help the activities of the privately organised Research Institutes and Manuscript Libraries in the country;

and that the Central Board should generally function in co-operation with the Central Institute of Indology and the Central Manuscripts Survey (XI. 17-25).

The Commission recommends—

that, in view of the great expansion of educational activities at the present time and the inadequacy of a single Directorate looking after all the different branches, the present Directorates of Public Instruction in the States should be split up, and separate Directors should hold charge of special branches, *e.g.* University Education, Technical Education, etc., and that, in such a reorganisation, Sanskrit should be placed under a Special Director (XI. 27);

and that, a sufficient number of Sanskrit Inspectors should be appointed in the States and they be charged with the duty of regularly inspecting the Sanskrit Schools and Colleges in the respective States, particularly with reference to the fulfilment of the provisions of reorganisation (XI. 26).

The Commission recommends—

that there should be equality in the matter of status, privileges, and emoluments between the Professors and the Pandits employed in the Universities;

and that the distinction between the Title-courses and the Degree-courses should be abolished (XI. 28).

The Commission thinks that it would not be advisable to make any sudden drastic changes in the matter of the various facilities, such as free tuition, free lodging and free boarding, which are at present available in many Pathasalas (XI. 30-31).

In view of the fact that the significance and standard of Sanskrit studies suffer on account of the indifferent quality of the personnel recruited for the various posts in the field of Sanskrit, the Commission recommends that only such persons, as possess appropriate qualifications for these posts (as set forth in XI. 32-39) should be appointed to these posts.

The Commission recommends that, with a view to securing the unification of all cultural matters now scattered over more than one Ministry, the avoidance of duplication of work, the adoption of a single consistent policy, and the concentration of efforts in the matter of the cultural development of the

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country, the Central Government should constitute a separate Ministry of Culture and place all cultural affairs under that Ministry. The Commission believes that the setting up of such a Ministry will go a long way in promoting various activities in the field of Sanskrit (XI. 44).

The Commission recommends that, as in the case of Scientific Studies and Research, so also in the case of Humanistic Studies and Research, particularly relating to Sanskrit and Indology, the Centre should show special concern. The Commission, indeed, feels that, in view of its peculiar position and significance, Sanskrit should receive a preferential treatment from the Central and the State Governments (IV. 57-59).

The Commission recommends that, in the National Plans adopted by the Government, a substantial amount should be set apart for the development of Sanskrit on the lines set forth in the various Chapters of this Report.

The Commission recommends that, besides the major matters on which recommendations have been set forth above, several other matters which are referred to in the various Chapters of this Report and which are intended to further one aspect or another of Sanskrit studies, should also be attended to by the Central and the State Governments.

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EPILOGUE

1. We the Members of the Sanskrit Commission have very great pleasure in presenting the above Report to the Government. It was possible to prepare this Report only after our tours had been over and after we had been able to collect and arrange our materials from the written replies to our Questionnaire and from the oral evidence. The Commission was announced on the 1st October 1956, and its first meeting was held in New Delhi on the 7th and 8th October. However, the Commission actually started its work with the setting up of its Secretariat at Poona on the 1st November 1956, and we could make the Report ready only by the end of October 1957.

2. We are very happy that we have been able to present a unanimous Report. As Members of the Sanskrit Commission we were all inspired by a sense of what should be done for the intellectual, cultural and spiritual well-being of India as a nation, and how Sanskrit could be helpful in this connection. It has been a matter of very great gratification that our views on this subject have been identical. This Report, we are happy to state, reflects the opinion of the Indian Public in connection with the various aspects of Sanskrit Education and Research. The views and recommendations put forward in this report are really the views and recommendations of the people of India as a whole.

3. Our recommendations which are comprehensive comprise measures which would answer to the ideal requirements, those which are practicable in the situation, and those which, as the very minimum, ought not to be denied to Sanskrit. As we have said elsewhere, the appointment of this Commission has been a measure which has met with the fullest and most enthusiastic support of the people all over India. We think that the present is the proper psychological moment when the Government can do the needful in the matter of re-establishing Sanskrit most effectively in its place of prestige and usefulness. The atmosphere is extremely propitious for Sanskrit to be maintained as one of the bases of our national culture and solidarity. We also feel that Sanskrit will provide a base for the promotion of International Understanding in the East and the West.

4. It has been our experience that there are persons in all parts of India who are eager to contribute whatever they can towards the promotion of Sanskrit. Already there are large endowments and other resources in the country which, with the help and direction of the Government, can be properly harnessed for the purposes set forth by us. The receptions which were given to the Commission wherever it went were symbolical of the universal feeling of love and reverence for Sanskrit. A proper lead is required from Government for the rehabilitation and strengthening of Sanskrit in the Indian scene, and this can be accomplished with the most willing co-operation of the people.

5. The Commission requests the Government to consider and take immediate steps in respect of some of our important recommendations. This will have a very great effect on the minds of the people, as it will be taken as an earnest for Government's intention to do something substantial for Sanskrit.

6. We are thankful that this opportunity to serve our people through this Commission was given to us. We are grateful to Government for the continued help which we received from all officials connected with this

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matter. We also record our heartfelt thanks to all the State Governments and to all those persons, officials, instiutions and members of the public, who helped us in our work, either directly or indirectly. The cordial reception and hospitality as well as the unstinted co-operation which it has been our privilege as Members of the Commission to receive from every quarter will always be cherished by us.

7. Finally, we desire to express our appreciation of the loyal and efficient service rendered by the members of the Commission's Secretariat throughout our work.

SUNITI KUMAR CHATTERJI
(*Chairman*)
J. H. DAVE
SUSHIL KUMAR DE
T. R. V. MURTI
V. RAGHAVAN
V. S. RAMACHANDRA SASTRY
VISHVA BANDHU SHASTRI
R. N. DANDEKAR
(*Member-Secretary*)

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APPENDICES

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APPENDIX I

GOVERNMENT OF INDIA RESOLUTION

No. F. 34-1/56-A-1.

GOVERNMENT OF INDIA

MINISTRY OF EDUCATION

New Delhi-2, the 1st October, 1956

RESOLUTION

SUBJECT: *Appointment of a Sanskrit Commission*

In order to consider the question of the present state of Sanskrit Education in all its aspects, it is hereby resolved to appoint a Sanskrit Commission with the following as members :—

1. Dr. Suniti Kumar Chatterji,
   Chairman, Legislative Council,
   West Bengal, Calcutta (Chairman).
2. Shri J. H. Dave,
   Director,
   Bharatiya Vidya Bhavan,
   Bombay.
3. Prof. S. K. De,
   Professor of Sanskrit Language & Literature,
   Post-Graduate Research Department,
   Sanskrit College, Calcutta.
4. Shri T. R. V. Murti,
   Sayaji Rao Gaekwad Professor of
   Indian Civilization and Culture,
   Banaras Hindu University,
   Banaras.
5. Dr. V. Raghavan,
   Professor of Sanskrit,
   University of Madras,
   Madras.
6. Asthana-Vidwan Panditaraja V. S. Ramachandra Sastry,
   Sankara Mutt,
   Bangalore.
7. Shri Vishva Bandhu Shastri,
   Director,
   Vishveshwaranand Vedic Research Institute,
   Hoshiarpur.
8. Dr. R. N. Dandekar,
   Head of the Sanskrit Department,
   University of Poona,
   Poona (Member-Secretary).

2. The terms of reference of the Commission will be—

   (i) to undertake a survey of the existing facilities for Sanskrit Education in Universities and non-University institutions and to make proposals for promotig the study of Sanskrit, including research ; and

   (ii) to examine the traditional system of Sanskrit Education in order to find out what features from it could be usefully incorporated into the modern system.

3. The Commission may

   (*a*) obtain such information as they may consider useful for or relevant to any matter under their consideration whether by asking for written memoranda or by examining witnesses or in such form and in such manner as they may consider appropriate, from the Central Government, the State Governments, and such other authorities, organisations or individuals as may, in the opinion of the Commission, be of assistance to them ;

   (*b*) regulate their own procedure, including the fixing of places and time of their sittings and deciding whether to sit in public or in camera ;

   (*c*) appoint such and so many Sub-Committees from amongst their members to exercise such powers and perform such duties as may be delegated to them by the Commission ;

   (*d*) visit or depute any of their Sub-Committees to visit such parts of the territory of India as they consider necessary or expedient ; and

   (*e*) act, notwithstanding the temporary absence of any member or the existence of any vacancy among the members.

4. The Commission will submit its report within about six months.

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APPENDIX II

Some of the important recommendations of the Committees appointed by State Governments to examine and report on different aspects of Sanskrit Education and Research.

1. SANSKRIT COLLEGE SYLLABUS REVISION COMMITTEE

Government of U.P., 1938-41.

A higher Research Degree after *Acharya* to be called *Vachaspati* should be instituted.

Special subjects like *Nirukta-Prakriya, Yajnika-Prakriya, Raja-Sastra* (with *Samaja-Sastra* and *Artha-Sastra*), *Bauddha-Darsana, Ganita*, etc., should be taught. New and proper text-books should be prepared.

2. SANSKRIT RE-ORGANISATION COMMITTEE

Government of Bihar, 1939.

Government should aim at producing Pandits of a superior type by means of intellectual guidance and financial support. Old traditions of the Shastras must be upheld. *Pradhanacharya* Examination should be instituted; scholarships of Rs. 50/- per month should be provided for students studying for it. A well-equipped Sanskrit College, with a good library, etc., should be established.

3. SANSKRIT PATHASHALA RE-ORGANISATION COMMITTEE

Government of U.P., 1947-50.

Syllabus of Pathashalas should be modified with a view to putting new life in Sanskrit education. Subjects like Agriculture, Shorthand-typewriting, Composing, etc., should be included. Laws of Municipal and District Boards, Mutts, etc., should be so amended as to make it possible for them to allot a portion of their funds for Sanskrit education. Pathashalas should be classified and Rules governing Government grants—both recurring and non-recurring—should be laid down. Special Inspecting Officers should be appointed. Training facilities should be provided for Sanskrit teachers.

4. SANSKRIT EDUCATION COMMITTEE

Government of West Bengal, 1948-49.

Tols should not be abolished but expanded and reformed. Post-graduate and Research studies should be carried on in the Tol section of Calcutta Sanskrit College. Literary Pensions should be provided for old and infirm Pandits. Bengal Sanskrit Association should be constituted in such a way that it would, in future, grow into a full-fledged Sanskrit University. *Tirtha* title-holders should get the status of B.A.s. Sanskrit should be a compulsory subject in the Secondary education course.

5. COMMITTEE ON SANSKRIT EDUCATION

Travancore, 1948-49.

At least one Sanskrit High School should be started in each Taluka. A new degree course should be instituted in Sanskrit Colleges. A Research Institute should also be started and a Research Degree instituted. There should be legislation for collection and preservation of manuscripts. Three grades of Pandits be sanctioned, namely,

(i) Heads of Special Departments Rs. 225-275;
(ii) Senior Pandits Rs. 175-225;
(iii) Junior Pandits Rs. 125-175.

More posts should be created in the MSS. Library.

6. SANSKRIT PATHASHALA RE-ORGANISATION COMMITTEE

Government of Bombay, 1950.

A Board of Sanskrit Studies for the State should be formed. Government should establish well-equipped Pathashalas for different linguistic areas as also 4 Mahavidyalayas like the one in Baroda.

Along with the *Pracina* subjects, *Arvacina* subjects should also be provided in Pathashalas. Liberal grants should be sanctioned for them.

7. PANJAB STATE SANSKRIT COMMITTEE, 1954-56.

State Government should set apart adequate funds for:

(i) Research Scholarships;
(ii) Publication of Standard Works;
(iii) Search, collection and publication of Sanskrit Manuscripts.

Government should arrange for special courses of Extension Lectures directly or through the Panjab and Kurukshetra Universities and the V. V. R. Institute, Hoshiarpur.

Single-teacher Sanskrit Institutions in the form of evening and night classes for adults should be started.

Recurring Grants equal to 2/3 of approved expenditure and special grants for Libraries, Furniture, Building, etc., should be sanctioned. With a view to producing women teachers of Sanskrit, Sanskrit teaching be provided in Girls' Schools.

8. COMMITTEE FOR RE-ORGANISATION OF SANSKRIT INSTITUTIONS

Government of Madhya Pradesh, 1955.

Traditional courses should be standardised and subjects like Social Studies and General Science should be included in the curriculum. Government should start Sanskrit Vidyalayas, Colleges and Research Institutes. Vocational subjects should be dropped from the syllabus of Sanskrit Institutions. Training Colleges should harmonise old and new methods of teaching and train Sanskrit teachers. Money should be provided for educational tours of Fellows in Research Institutes.

9. SANSKRIT SAMITI

Government of Rajasthan, 1955-56.

Sanskrit Institutions should be classified as:

(i) Post-graduate Colleges;
(ii) Degree Colleges;
(iii) Inter Colleges or Higher Secondary Schools;
(iv) Middle Schools.

Government should be urged to employ products of these institutions in all Departments.

Rajasthan University should arrange for training of Sanskrit teachers and should also open an Oriental Faculty. The Department of Sanskrit Education should be separate and not under the Director of Public Instruction. Sanskrit should be made compulsory in Secondary Schools up to XI Class and also for students of Literature in the Intermediate, B.A. and M.A. Classes.

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APPENDIX III

GOVERNMENT OF INDIA

SANSKRIT COMMISSION

QUESTIONNAIRE

SANSKRIT COMMISSION SECRETARIAT
POONA 4

November 18, 1956

—o—

भारतीयम् अधिशासनम्

संस्कृतायोगः

प्रश्नावली

संस्कृतायोग सचिवालयः

पूना ४

कार्तिक-पौर्णमासी, संवत् २०१३, शकाब्दाः १८७८

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॥ ॐ ॥ विदितं खलु भवतां यत् भारतगतस्य संस्कृताध्ययनस्य साम्प्रतिकीं समवस्थां सर्वतोदिशं परिशीलयितुं १९५६- ख्रिस्ताब्दस्य अक्तोबर-मासे भारतीयेन अधिशासनेन 'संस्कृतायोगः' कश्चन नियुक्तः, यत्र इमे सदस्यत्वेन निर्दिष्टा :—

१. डॉक्टर श्रीमान सुनीतिकुमारः चट्टोपाध्यायः,
पश्चिम वङ्ग विधान-परिषत-भ्रमापतिः, कलिकाता ॥ अध्यक्षः ॥

२. श्रीमान जयन्तकृष्णः हरिकृष्णात्मजः दवे,
भारतीय-विद्याभवन-संचालकः, मुम्बई ॥

३. डॉक्टर श्रीमान् सुशीलकुमारः देवः,
कलिकाता-संस्कृतमहाविद्यालये गवेषणा-विभागस्थः संस्कृत-प्राध्यापकः (अधुना-यादवपुर-विश्वविद्यालयस्थः प्राध्यापकः), कलिकाता ॥

४. डॉक्टर श्रीमान् ति. रा. वेङ्कटाचलमूर्तिः,
वाराणसी-हिन्दू-विश्वविद्यालयस्थः 'सयाजीराव-गायकवाड़'-भारतीय सभ्यता-संस्कृति-प्राध्यापकः, वाराणसी ॥

५. डॉक्टर श्रीमान वे. राघवः,
मद्रास-विश्वविद्यालयस्थः संस्कृत-प्राध्यापकः, मद्रास ॥

६. आस्थान-विद्वान पण्डितराजः वे. सु. रामचन्द्रशास्त्री,
शाङ्करमठः, वेङ्गलूर ॥

७. प्राध्यापकः श्रीमान विश्वबन्धुशास्त्री,
विश्वेश्वरानन्द-वैदिक-संशोधनमन्दिर-वंचालकः, होशियारपुर ॥

८. डॉक्टर श्रीमान् रामचन्द्रः नारायणसूनुः दाण्डेकरः,
पूना-विश्वविद्यालयस्थः संस्कृत-प्राध्यापकः, पूना ॥ सदस्य सचिवः ॥

एषः आयोगः स्वीयविविधकार्येषु विश्वविद्यालयगतं तदितरसंस्थागतं च संस्कृतशिक्षाविषयकं साम्प्रतिकम् आवश्यं विलोकयिष्यति, उपकल्पयिष्यति च तांस्तान उपायविशेषान् संस्कृताध्ययनस्य संस्कृतसंशोधनस्य च अभिवृद्धये । परम्परागतां संस्कृतशिक्षाप्रणालीं परीक्ष्य तत्रत्याः के के विशेषाः नवीनशिक्षाप्रणाल्याम् अन्तर्भाव्यमानाः उपयुज्येरन्, इत्येतदपि असौ विचारयिष्यति ।

तम एनं विषयम अधिकृत्य तद्विदां मतम् आवाहयितुम् उपन्यस्ता इयं प्रकृतेत्र आयोग्य प्रश्नावली । इयं च प्रश्नावली विपुलविषयावगाहिनी । तेन हि, ये महाभागाः उत्तरप्रेषणेन अनुजिघृक्षेयुः, न तैः अवश्यमेव प्रतिप्रश्नम् उत्तरम् उदाहार्यम् । यत्र विषयविशेषे येषाम् अभिनिवेशः संबन्धविशेषः वा विशिष्टं ज्ञानं वा स्यात, तत्र ते स्वमतं तदुपोद्बलकं च युक्तिजातं समासेन प्रदर्शयेयुः, इति सर्वं व्यवहर्तारः अभ्यर्थ्यन्ते । दीर्घमात्रम् उत्तरं ज्ञापकं वा यं प्रश्नं स्पृशति, तस्य प्रश्नस्य अङ्कः स्पष्टं निर्देश्यः ।

आङ्ग्लभाषया संस्कृतभाषया वा उत्तराणि दातव्यानि । उत्तराणि च 'सदस्य सचिवः, संस्कृतायोगः, पूना ४' एतम उद्दिश्य तथा प्रेषणीयानि, यथा १२ दिसम्बर, १९५६ एतत् दिनं यावत् प्राप्स्यरेन् ।

इदं च अवरं व्यवहर्तारः प्रार्थ्यन्ते, यत् ते स्वेषाम उत्तराणाम् अवसाने निजं समग्रं नाम, अधिकारम्, आवासस्थानं च लिखेयुः ॥

॥अ॥ सामान्यप्रकरणम्—मूलभूताः केचन प्रश्नाः ॥

१. का भूमिका कार्यविशेषः वा संस्कृतविद्या अद्यतने भारतस्य राष्ट्रियजीवने निर्वर्तयितव्यः ?

२. (क) संस्कृताध्ययनं प्रति भवदीये प्रदेशे कीदृशी जनानां साधारणी मनोवृत्तिः ?

पाठशालासु, महाविद्यालयेषु, विश्वविद्यालये च प्रवर्तमानात् संस्कृताध्ययनात् व्यतिरेकेण, कैः कैः उपायान्तरैः भवदीये प्रदेशे संस्कृतविद्यायाः अभिवृद्धिः क्रियते, संस्कृतसाहित्ये तदनुप्राणितायां संस्कृतौ च आदरः परिपाल्यते ? ईदृशस्य आदरस्य अभिवृद्धेश्च अर्थे के उपायाः भवद्भिः सूच्यन्ते ?

३. (क) मानविकीं सांस्कृतिकीं च संस्कृतस्य अनर्घताम् आलोच्य, संस्कृताध्ययनविषये महीयः उद्योगम आदरं च भारतीयगणतन्त्रानुपालितेषु नागरिकेषु समुत्पादयितुं कान् उपायान् उपादेयत्वेन भवन्तः सूचयेयुः ?

(ख) कीदृभिः विधाभिः 'साहित्य-अकादेमी' (अखिल भारतीय-साहित्य-परिषत्) जनानां संस्कृतवाङ्मयाध्ययनस्य प्ररोचनाय, तद्विषये च आदरसंवर्धनाय, साहाय्यं कर्तुं शक्नुयात ? तेषु तेषु विद्यास्थानेषु प्रतिनिधिभूतानां संस्कृतग्रन्थानाम् (१) आङ्ग्लभाषायां (२) प्रादेशिकभाषासु च अनुवादैः सहकृतानि स्वल्पमूल्यानि संस्करणानि केन्द्राधिशासनस्य राज्याधिशासनानां च द्वारेण 'साहित्य-अकादेमी' स्वयं प्रकाशयेत अन्यैः वा प्रकाश्यमानानि पुरस्कुर्यात, इत्येतद्विषये भवतां किं मतम् ? (यवन-रोमक-भाषयोः लिखितानां ग्रन्थानाम् आङ्ग्लभाषानुवाद-सहकृतसंस्करणानां प्रणयने, 'लोएब-क्लासिकल-लायब्रेरी'- संस्थया या सरणिः अनुस्रियते, सा अत्र उदाहार्या ।)

(ग) द्वितीयस्या पञ्चवर्षिक्यां योजनायां संस्कृतशिक्षायाः अभिवर्धनाय के उपायः भवन्मते अवलम्बनीयाः ?

४. (क) अप्येतत् भवताम् अभिमतं यत् कस्माच्चिदपि भारतीयात् शिक्षापीठात् समावर्तमानेन युवजनेन संस्कृतसंस्कृतेः बीजभूतैः अङ्गैः अवश्यम् आत्तपरिचयेन भवितव्यम् इति ?

(ख) के के उपायाः भवतां, संमता, यैः आदृतैः विदेशगामिनः बहवः, छात्राः, अधिकारिणः, भारतराष्ट्रियकार्यालयेषु नियुक्ताः कर्मचारिणश्च, न्यूनाधिकया, मात्रया एतस्याः संस्कृतेः यथार्थत्वेन परिचायकाः भवेयुः ?

(ग) अप्येतत् भवतां मतम्, यत् विदेशस्थेषु भारतीय-राजदूतावासेषु संस्कृतविदुषां नियुक्तिः क्रियते चेत्, राजदूतावासगतानि सांस्कृतिकानि व्यवसितानि सौकर्यम् आपत्स्यन्ते इति ?

५. निखिलभारतीयेषु केषुचित आधिकारिकेषु व्यवहारेषु—साधारणविषयान् अधिकुर्वाणः, आन्तरराज्ययोः लेखव्यवहारः, अधिशासनिकाः औत्सविकाः च प्रसङ्गाः, विश्वविद्यालयस्नातकानुशासनम्, शपथपाठनम्, भारतीय गणतन्त्रस्य कृते वैदेशिकशासनानि उद्दिश्य संदेशना, इत्येवमादिषु—संस्कृतस्य उपयोगः भवद्भिः संभाव्यते किम् ?

६. 'धर्मशिक्षाम्' अधिकृत्य 'विश्वविद्यालय शिक्षायोगेण' विहितपूर्वाणां शंसनानां निर्वाहे, संस्कृताध्ययनं केन मार्गेण उपयोगिताम् अवाप्नुयात? (अस्मिन् विषये द्रष्टव्यम्—'विश्वविद्यालयशिक्षायोगस्य प्रबेदनम्,' प्रथम : भागः, १९४६, पृष्ठम् ३०३ ।)

७. (क) अखिले भारते संस्कृतोच्चारणस्य एकरूपतां व्यवस्थापयितुं तेषु तेषु प्रदेशेषु भवन्मते के के उपायाः अवलम्बनीयाः ?

(ख) संस्कृतस्य मुद्रणे लेखने च सर्वत्र एकस्याः एव लिपेः स्वीकरणं (यथा, देवनागर्याः) (१) अखिल भारतीय व्यवहृतिषु, (२) तत्तत्स्थानीयलिप्युत्तराणि प्रयुञ्जानेषु राज्यान्तरेषु च यावत्कथमपि संस्कृताध्ययनसमुन्नतेः साधकं भविष्यति किम् ? तास्ताः प्रदेशस्थाः लिप्यः (बङ्गीया, आन्ध्रीया, कर्णाटीया, इत्येवमाद्याः) तत्प्रयोगिणीनां प्रादेशिकभाषाणां संस्कृतभाषया संबन्धं द्रढयितुम् तथैव तत्प्रयोगिणः जनान् संस्कृतेन परिचिततरान् विधातुम्, किंपन्मात्रम् उपकारिण्यः भवन्ति इति भवन्तः मन्यन्ते ?

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You are aware that the Government of India have appointed (in October 1956) a Sanskrit Commission to consider the question of the present state of Sanskrit Education in India in all its aspects with the following persons as Members:

1. Dr. Suniti Kumar Chatterji,
   Chairman, West Bengal Legislative Council, Calcutta, (Chairman).
2. Sri J. H. Dave,
   Director, Bharatiya Vidya-Bhavan, Bombay.
3. Prof. S. K. De,
   Professor of Sanskrit Language and Literature, Post-Graduate Research Department, Sanskrit College, Calcutta. (Now Professor, Jadavpur University, Calcutta.).
4. Prof. T. R. V. Murti,
   Sayajirao Gaekwad Professor of Indian Civilization and Culture,
   Banaras Hindu University, Banaras.
5. Prof. V. Raghavan,
   Professor of Sanskrit, University of Madras, Madras.
6. Asthana-Vidvan Panditaraja V. S. Ramachandra Sastry,
   Sankara Mutt, Bangalore.
7. Prof. Vishva Bandhu Shastri,
   Director, Vishveshvarananda Vedic Research Institute,
   Hoshiarpur.
8. Prof. R. N. Dandekar,
   Professor of Sanskrit, University of Poona, Poona, (Member-Secretary).

The Commission will, among other things, survey the existing facilities for Sanskrit Education in Universities and non-University institutions and make proposals for promoting the study of Sanskrit, including research. It will also examine the traditional system of Sanskrit Education in order to find out what features from it can be usefully incorporated into the modern system.

With a view to eliciting informed public opinion on the subject, the Commission has issued the present *Questionnaire*. The *Questionnaire* covers a wide field of inquiry, and it is not intended that all those who are pleased to send replies should necessarily answer every question. Correspondents are requested to favour the Commission with their views and suggestions on matters in which they are particularly interested or concerned, or of which they have special knowledge. Reasons, in brief, may please be given in support of the views expressed. The number of the question to which the answer or memorandum relates should be clearly indicated.

Replies, in English or Sanskrit, may be kindly sent to "The Member-Secretary, Sanskrit Commission, Poona-4", so as to reach him not later than the 12th of December, 1956.

Correspondents are requested to give their full names, designations, and addresses at the end of their replies.

A. GENERAL—SOME BASIC QUESTIONS

1. What special role has the Sanskrit to play in the national life of India to-day?
2. (*a*) How would you characterise the general sentiment in your part of the country towards the study of Sanskrit?

   (*b*) Apart from its study in Pathasalas, Colleges, and Universities, in what other ways are the cultivation of Sanskrit and interest in its literature and culture maintained in your part of the country? What steps would you suggest to promote such interest and cultivation?
3. (*a*) In view of the humanistic and cultural value of Sanskrit what steps would you suggest for engendering among the citizens of the Republic of India a greater awareness for and interest in the study of Sanskrit?

   (*b*) In what ways can the *Sahitya Akademi* help to popularize and promote interest in the study of Sanskrit literature? Should the *Sahitya Akademi*, in your opinion, undertake and encourage the publication by the Centre as well as the States, in cheap editions, of representative Sanskrit texts in the different branches of learning, with accompanying translations in (i) English and (ii) the regional languages (in a style like that of the *Loeb Classical Library* of Greek and Latin texts in English, for example)?

   (*c*) What provisions in your opinion, need be made in the Second Five Year Plan for the promotion of Sanskrit Education?
4. (*a*) Do you think that a young person who has passed out of an Indian Educational Institution should necessarily possess some grounding in the elements of Sanskrit culture?

   (*b*) What steps need to be taken to enable the numerous Indian Students, Officials, and Employees of Indian establishments going to foreign countries to become, in some measure, ture interpreters of this culture?

   (*c*) Do you think that the employment of Sanskrit scholars in Indian Embassies abroad will facilitate the cultural activities of those Embassies?
5. What are the possibilities of the use of Sanskrit for the purpose of certain official matters of an all-India character, *e.g.*, inter-state communication on general topics, state and ceremonial occasions, University convocations, administration of oaths, and addressing foreign states on behalf of the Republic of India?
6. In what way can the study of Sanskrit be made serviceable in the implementation of the recommendations made by the University Education Commission regarding 'Religious Education' (*vide Report of the University Education Commission*, Vol. I, 1949, p. 303)?
7. (*a*) What steps would you suggest for securing uniformity of pronunciation in Sanskrit on an all-India basis for the various parts of the country?

   (*b*) Will the universal adoption of a single script (*e.g.*, the Devanagari) in printing as well as writing Sanskrit in any way help the promotion of Sanskrit studies, (i) in all-India contexts and (ii) in the various States using local scripts? How far do you think are the various regional scripts (like Bengali, Telugu, Kannada, etc.) helpful in strengthening the close relation between Sanskrit and the regional languages using those scripts and in bringing Sanskrit nearer to people using them?

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(ग) अप्येतत् भवतां मतम्, यत सरलीकृतस्य मूलभूतस्य वा संस्कृतस्य विकासनं समभ्येति इति ? यदि एवम्, काः भवतां तद्विषये सूचनाः ?

८. (क) शिक्षायाः लोकसंव्यवहारश्च क्षेत्रे प्रादेशिकभाषाया उपयोगः संप्रति सनिर्बन्धं उपपाद्यमानः संस्कृताध्ययने किंपरिणामः भविष्यति इति भवन्तः मन्यन्ते ?

(ख) प्रादेशिकभाषाणां प्रादेशिकसाहित्यानां च अभिवृद्धेः संस्कृताध्ययनं कियदवधि उपकरिष्यति ?

(ग) अखिलभारतीयायाः मानविक-वैज्ञानिक-यान्त्रिक-परिभाषायाः प्रणयने, अखिलभारतोपयोगार्थं पाठ्यपुस्तकानां विरचने च, संस्कृतं कियदवधि उपकारकं भवेत् ?

(घ) इदानींतनीनां भारतीयभाषाणाम् उच्चतराध्ययनस्य कृते संस्कृतम् आवश्यक विषयत्वेन नियोज्यताम् अर्हति, इति अस्ति किं भवताम् अभिमतम् ?

९ संस्कृत-विश्वविद्यालय-प्रतिष्ठापनस्य उपकल्पनायाः विषये किं भवन्तः मन्यन्ते ? अन्येषां विश्वविद्यालयानां कार्यक्षेत्रात विशिष्टं किं नु खलु सुनिश्चितम् अस्य कार्यक्षेत्रं भवितुम् अर्हति ? ईदृशं च विश्वविद्यालयं भारतस्य आधुनिकया अवस्थया कियदवधि समकक्ष्यं प्रचलितुं शक्नुयात् ?

॥ आ ॥ संस्कृतशिक्षायाः नवीना पारम्परिकी च पद्धतिः ॥

१०.(क) साधारण्यां भारतीयायां राष्ट्रियशिक्षाप्रणाल्यां भवन्मतेन कीदृशं संस्कृताध्ययनस्य स्थानं भवितुम् अर्हति ?

(ख) कः प्रयोजनविशेषः अनेन अध्ययनेन साधनीयः ?

(ग) अपि भवताम् एतत् अभिमतम्क यत् संस्कृतस्य अध्ययनं शिक्षाप्रणाल्याः कस्यांचित कक्षायाम् आवश्यिकं कार्यम् ? यदि अभिमतम्, (१) सर्वेषामेव छात्राणां कृते, (२) छात्रविशेषाणां वा कृते, तत् आवश्यिकं भवत्, भवन्मयः रोचेत ? यदि च एतयोः उत्तरः विकल्पः भवतां संमतः, तत् कीदृशां छात्राणां कृते, कस्यां वा कक्षायां, तत् आवश्यिकं क्रियताम् ?

(घ) भारतीय-शिक्षा-प्रणाल्यां संस्कृतस्य यत स्थानम्, तत् पाश्चात्यशिक्षाप्रणालीगतेन ग्रीक-लातीन-भाषयोः स्थानेन कियन्मात्रम् उपमीयेत ?

११.(क) सुसंश्लिष्टायां संस्कृतशिक्षाप्रणाल्यांके के कक्षास्तराः भवेयुः ?

(ख) एकैकस्य कक्षास्तरस्य कियान् कालपरिच्छेदः भवेत् ?

(ग) तेषु तेषु कक्षास्तरेषु पाठ्यक्रमस्य अनुस्यूतिम उद्दैश्यैक्यं च परिरक्षितुं के उपायाः आवश्यकाः ?

(घ) प्रतिकक्षं साधारण्येन किंरूपः विषयपाठनक्रमः स्यात् ?

(ङ) संस्कृताध्यापनविषये कः कः विभिन्नाः पद्धतयः संप्रति भारते अनुस्रियन्ते ? प्रतिकक्षं कतमां पद्धतिम् उत्तमां भवन्तः मन्यन्ते ? संस्कृताध्यापनार्थं का भाषा शिक्षामाध्यमत्वेन प्रयुज्यताम् ?

१२.(क) अपि भवतां प्रदेशे (१) विश्वविद्यालयेषु (२) माध्यमिकविद्याशालासु च संस्कृताध्ययनार्थं यथावश्यकानि सुसाधनानि वर्तन्ते इति भवन्तः मन्यन्ते ?

(ख) शास्त्रीयग्रन्थाध्ययनार्थं संप्रति विश्वविद्यालय-संस्कृतपाठनक्रमे या व्यवस्था वर्तते सा पर्याप्ता इति भवन्तः मन्यन्ते किम् ? महाविद्यालयेषु विश्वविद्यालयेषु च ईदृशां ग्रन्थानाम् अध्यापन प्रभविष्णु भवेत, इत्येतदर्थं कीदृशी विधेयपद्धती भवद्भिः सूच्येत ?

१३.(क) माध्यमिकविद्याशालागतसंस्कृताध्ययनस्य यत् साम्प्रतिकं स्वरूपम् इयत्ता च वर्तते, तयोः महाविद्यालयेषु विश्वविद्यालयेषु च क्रियमाणायां तस्य संस्कृताध्ययनस्य अभिवृद्धौ कीदृशः परिणामः संवृत्तः ?

(ख) माध्यमिकविद्याशालावस्थायाम् अधीयमानासु भाषासु कीदृशं पदं भवतां मते संस्कृताय दिश्येत ।

(ग) मातृभाषा, आङ्ग्लभाषा, संस्कृतम्, हिन्दी च (अथवा, हिन्दीभाविणां विद्यार्थिनां कृते अन्या काचित् प्रादेशकी भाषा) इति चतसृणां भाषाणां माध्यमिकविद्याशालायाम् अध्ययनं शक्यं प्रशस्तं वा,इत्येतद्विषये किं भवतां मतम्?

(घ) यावता अंशेन एतासां भाषाणाम् अध्ययनं माध्यमिकविद्याशालाभिः समन्वेति, तावति अंशे भवदभिप्रायानुसारं तासां मध्ये श्रेयस्त्वेन प्रेयस्त्वेन च कः क्रमः अवलम्बनीयताम् अर्हति ?

(ङ) एतासां भाषाणाम् अध्यापनार्थं माध्यमिकविद्याशालानां समयसारणीषु उपलभ्यमानाः घटिकाः कथं भवन्तः व्यवस्थापयेयुः ?

(च) भवतां प्रदेशे माध्यमिकविद्याशालासु यानि संस्कृतपाठ्यपुस्तकानि उपयुज्यन्ते, तेषां गुणदोषविषये किं भवतां मतम्?

१४.(क) कासु कासु अध्ययनशाखासु संस्कृतभाषया यथोचितः परिचयः अपेक्ष्यते ? तेषां विषयाणां पाठनक्रमेषु संस्कृतस्य अन्तर्भावः भवद्भिः शस्यते किम् ?

(ख) विश्वविद्यालयेषु पाठ्यमानानां संस्कृतातिरिक्तानां विषयाणां क्षेत्रविशेषेषु संस्कृतग्रन्थैः उपदीकृताः प्रत्यंशाः तेषां तेषां विषयाणां पाठनक्रमेषु पूरकत्वेन निवेशनीयाः,यथा—संस्कृतकाव्यनाटकालंकारशास्त्राणाम् आङ्ग्लसाहित्यपाठनक्रमे निवेशनम्, भारतीयगणितायुर्वेददर्शनधर्मशास्त्रादीनाम इतिहासस्य च तेषु तेषु विषयेषु यथासंख्यं निवेशनम्—इत्यं केचन सूचयन्ति । ताम् एतां सूचनाम् अन्तरेण किं भवन्तः ब्रुवुः ?

१५. पालिभाषायाः प्राकृतभाषाणां च अध्ययनं संस्कृताध्ययनस्य पूरकत्वेन पर्यायत्वेन वा भवद्भिः विभाव्यते ? भवन्मतेन एते द्वे (१) माध्यमिकविद्याशालासु (२) विश्वविद्यालयेषु च फलवत्तया कथं सुग्रथिततां आपादनीये ?

१६. भवन्मतम् अनुसृत्य, (१) पाठशालासु संस्कृतमहाविद्यालयेषुच, (२) माध्यमिकविद्याशालासु, (३) महाविद्यालयेषु विश्वविद्यालयेषु च संस्कृतम् अधीयानानां विद्यार्थिनां संख्या उत्तरोत्तरम् अल्पीयस्त्वं भजन्ती यत दरीदृश्यते, तस्य कानि प्राधान्यन कारणानि?

१७.(क) भवत्प्रदेशे संस्कृतमहाविद्यालयेषु पाठशालासु च विविधशास्त्राणाम् अध्ययनार्थम् उपलभ्यमानानि सुसाधनानि किंस्वरूपाणि किमियत्तानि च, विशेषतः अनन्तरोक्तेषु विषयेषु—(१) वेदाः (श्रौतसहिताः), (२) शब्दशास्त्रम् (निरुक्तेन, शिक्षया, विविधसंप्रदायगतेन विविधाङ्गोपेतेन व्याकरणेन च सहकृतम्), (३) अलंकारशास्त्रम्, (४) दर्शनानि-प्राच्य-नव्यान्यायौ, वैशेषिकम्, साङ्ख्ययोगौ, मीमांसा, वेदान्तः, तन्त्राणि, आर्हतसमयः, सौगतमतं च, (५) धर्मशास्त्रम्, पुराणेतिहासौ, शिल्पशास्त्रम्, ज्यौतिषम्, आयुर्वेदः च ?

(ख) शास्त्राणाम् अध्यापनस्य, तेषु च स्वतन्त्रनतनग्रन्थप्रणयनस्यस गुणवत्तायां परिमाणे वा या काचित् अवनतिः स्यात्, सा किंमूला इति मन्यन्ते भवन्तः ?

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(c) Do you think that there is a case for the evolving of a simplified or basic Sanskrit? If so, what suggestions have you to offer in that connexion?

8. (a) What effect, do you think, will the present-day insistence upon the use of the regional language in the domain of education and public service have on the study of Sanskrit?

(b) To what extent will the study of Sanskrit assist in the development of regional languages and literatures?

(c) How far will Sanskrit be helpful in the building up of an all-India humanistic, scientific and technical terminology, and in the preparation of text-books for all-India use?

(d) Would you suggest that Sanskrit should be made a compulsory subject for higher studies of modern Indian languages?

9. What is your view about the proposal of a Sanskrit University? What exactly should be its scope, as distinguished from that of other Universities? How far will such a University be able to keep abreast of modern conditions in India?

B. Sanskrit Education—The Modern as well as the Traditional Systems

10. (a) What, in your opinion, should be the place of the study of Sanskrit in the general scheme of a national education for India?

(b) What special purpose should this study be expected to serve?

(c) Do you think that the study of Sanskrit should be made compulsory at any stage of education? If so, would you like it to be made compulsory (i) for all students, or (ii) for a special class of students? If you favour the latter alternative, for what class of students should it be made compulsory, and at what stage?

(d) How far can the study of Sanskrit in the scheme of education in India be regarded as comparable to the study of Greek and Latin in the scheme of education in the West?

11. (a) What should be the various stages in an integrated scheme of Sanskrit Education?

(b) What should be the duration of each stage?

(c) What steps are necessary to maintain the continuity of courses and uniformity of purpose at different stages?

(d) What should be the general syllabus of subjects at each stage?

(e) What different methods of teaching Sanskrit are at present in vogue in India? What, in your opinion, is the best method at each stage? What should be the medium of instruction for teaching Sanskrit?

12. (a) Do you think that adequate facilities are at present available for the study of Sanskrit in (i) Universities and (ii) Secondary Schools in your part of the country?

(b) Do you consider the provision for the study of Sastric texts made at present in the University Sanskrit courses adequate? What steps do you suggest for securing efficient teaching of such texts in Colleges and Universities?

13. (a) In what way have the nature and extent of the study of Sanskrit in Secondary Schools today affected the proper cultivation of that subject in Colleges and Universities?

(b) What position, in your opinion, should be assigned to Sanskrit among languages to be studied at the Secondary School stage?

(c) What is your opinion about the possibility and advisability of learning four languages in Secondary Schools, namely, the mother-tongue, English, Sanskrit, and Hindi (or some other regional language for Hindi-speaking students)?

(d) What, according to you, should be the order of priority and preference among these languages so far as their study in Secondary Schools is concerned?

(e) How would you arrange the hours available in the time-tables of Secondary Schools for the teaching of these languages?

(f) What in your view are the merits and defects of Sanskrit text-books now being used in Secondary Schools in your part of the country?

14. (a) What branches of study stand in need of adequate grounding in Sanskrit? Would you, recommend the inclusion of Sanskrit in the curricula of those subjects?

(b) What have you to say about the suggestion that the courses of studies in different non-Sanskrit subjects at the University level should include, in a complementary way, some study of the Sanskrit contributions in respective fields covered by those subjects, *e.g.*, of Sanskrit poetry, drama, and criticism in the English Literature course, and of the history of Indian Mathematics, Medicine, Philosophy, Law, etc. in the courses of those respective subjects?

15. Do you regard the study of Pali and the Prakrits as complementary or as alternative to the study of Sanskrit? How, in your opinion, can these two be fruitfully co-ordinated in (i) Secondary Schools and (ii) Universites?

16. What, in your view, are the main factors responsible for the decline in the number of students taking to Sanskrit studies in (i) Pathasalas and Sanskrit Colleges, (ii) Secondary Schools, and (iii) Colleges and Universities?

17. (a) What is the nature and extent of the facilities available in Sanskrit Colleges and Pathasalas in your region for the study of the various Sastras—especially of (i) Veda (including Srauta), (ii) Sabdasastra including Nirukta, Siksa, and Vyakarana in its various schools and aspects, (iii) Alamkara, (iv) Darsanas like Nyaya (Pracina and Navya) and Vaisesika, Samkhya and Yoga, Mimamsa, Vedanta, Tantras, Jainism, and Buddhism, and (v) Dharmasastra, Itihasa-Purana, Silpasastra, Jyotisa, and Ayurveda?

(b) What factors, in your opinion, are responsible for the deterioration, if any, in the quality and amount of Sastric teaching and in the production of original works in these branches?

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(ग) शास्त्राणाम् अध्ययनाध्यापनयोः या परम्परागता सरणिः, सा केनचित् प्रकारेण उपस्कृता सती भूयोऽपि तम उद्योगं प्राणवत्तरं वीर्यवत्तरं च करिष्यति—अपि अस्ति एतत् भवताम् मतम् ?

(घ) संस्कृतमहाविद्यालयेषु पाठशालासु च वर्तमानासु संस्कृताध्यापनपद्धतिषु संस्कृतपाठनक्रमे च भवन्मतेन के गुणाः दोषाः वा ? तान्वृत्तानां गुणानाम् अनुपरोधेन दोषाणां निबर्हणाय कान् उपायान् भवन्तः सूचयेयुः ?

18.(क) संस्कृतमहाविद्यालयेभ्यः पाठशालाभ्यः च समावर्तमानानां विद्यावताम् आजीविकार्थं कानि समुचितानि व्यवसायद्वाराणि सन्ति इति भवतां मतिः ?

(ख) तानि च कियत्प्रमाणं भवत्प्रदेशे उपलभ्यन्ते ?

(ग) भवतां प्रदेशे विद्यमानानां परम्परानुसारिणां संस्कृतविदुषाम् आधिक्याम् अवस्थायाम् अस्ति किमपि गभीरं वैकल्यम् ? अस्ति चेत्, कीदृशं तत् ? अपि संभवेत् एतस्याः आधिक्याः अवस्थायाः विरोपणम्, तत्पदे नवस्य वा कस्यचित साधनस्य प्रत्याधानम् ? कतमे खलु आधिकनिर्वाहाधाराः भवद्भिः सूचयेरन्, यैः उपयुज्यमानैः परम्परानुसारिणः संस्कृतपण्डिताः यथापूर्वं स्वीयम् अध्ययनाध्यापनानुष्ठानात्मकं कार्यं निरन्तरा॰ कर्तुं प्रभवेयुः ?

(घ) संस्कृतमहाविद्यालयेषु पाठशालासु च प्रचलिताः पारम्परिकपाठनक्रमाः यदि पुनर्घटिताः भवेयुः, तर्हि समुत्तीर्णतत्तत्संस्थापरीक्षाः विद्यार्थिनः समुत्तीर्ण-विश्वविद्यालय-माध्यमिकविद्याशाला-परीक्षैः समानोपाधिकैः विद्यार्थिभिः सह व्यावहारिकेषु तेषु तेषु अवकाशेषु स्पर्धितुं शक्नुयुः, इति भवन्तः मन्यन्ते ननु ? यदि एवम्, कतमया दिशा एतत् पुनर्घटनं क्रियताम् ?

(ङ) भवन्मते, तीर्णसंस्कृतपरीक्षाः जनाः समुचितां जीविकाम् उपलब्धुं शक्नुयुः, इत्येतदर्थं केन्द्राधिशासनेन राज्याधिशासनैश्च के उपायाः उररीकर्तव्याः ?

(च) हिन्दूनां धर्मदायस्य देवस्वस्य च संधारणाय ये आधिशासनिकाः विभागाः विद्यन्ते, तेषु तीर्णसंस्कृतपरीक्षाणां विद्वांसो नियुक्तेः काः सन्ति संभावनाः ?

19.(क) भवतां प्रदेशे तासु तासु वैदिकशाखासु वेदानां कण्ठपठनस्य साम्प्रतं का अवस्था विद्यते ? तत्रापि सामगान-विद्यायाः का स्थितिः ? एतासां परम्पराणां परिरक्षणार्थं कानि साधनानि संश्रयणीयानि इति भवन्तः मन्यन्ते ?

(ख) संस्कृतभाषामयानाम् इतिहासपुराणानां जनतार्थानि व्याख्यानानि, धर्मदर्शनविषयकाणि च जनतार्थानि विवेचनानि संप्रति भवत्प्रदेशे कां अवस्थां भजन्ति ? अपि दृश्यते जनानाम् एतेषु आरम्भेषु पर्याप्तः आदरः ? ईदृशानि व्याख्यानानि विवेचनानि च कुर्वन्तः पण्डिताः यथावश्यकयोग्यतां दधते किम् ? अपि संभवति एतादृशाम् आरम्भाणां सुष्ठुतरं व्यवस्थापनम्, येन ते संस्कृतमहाविद्यालयेषु पाठशालासु च गृहीतविद्येभ्यः वृत्तिप्रदाः भवेयुः ?

(ग) संस्कृतवाङ्मये उपवर्ण्यमानाः कलानां, शिल्पानां, यन्त्रविज्ञानानां च याः प्राचीनाः भारतीयाः परम्पराः, तासां क्षेमसवर्धनाय भवदभिप्रायानुसारेण कीदृशः अवकाशाः विद्यन्ते ?

(घ) के उपायाः उपावीर्यमाणाः संप्रति आयुषद प्राणवत्तरम् अर्थवत्तरं च कुर्युः ?

(ङ) गणितज्यौतिषादयः संस्कृतविद्याशाखाः आधुनिकविज्ञानविद्यानिकाये स्वं स्वम् उचितं पदं लभेरन्, इत्येवर्थं के उपायाः भवद्भिः सूच्यन्ते ?

२०.(क) संस्कृताध्ययनस्य पारम्परिक्यां नवीनायां च पद्धतौ गुणानां दोषाणां च गुरुलाघवं कथम् अवस्थितं मन्यन्ते भवन्तः ?

(ख) पारम्परिक्यां नवीनायां च इति उभयोः पद्धत्योः ये गुणाः, तान् सर्वान् दधत्याः संस्कृतशिक्षाप्रणाल्याः उद्भवनं कियत्पर्यन्तं साध्यं भवेत् ? अस्मिन् अर्थे कान् उपायान् भवन्तः निर्दिशेयुः ?

२१.(क) कियत्पर्यन्तम् एतत् आश्यकं यत् आवश्यकः यत् पारम्परिकाः नवीनाश्च संस्कृतविद्वांसः भारतीयानां प्रत्नवस्तूनाम् अभिज्ञाः स्युः, प्राचीनभारतीयलिपीनां च व्यवहारक्षमं ज्ञानं संपादयेयुः इति ?

(ख) याः नवीनाः पद्धतीः अनुसृत्य संस्कृतस्य भाषात्वेन ऐतिहासिक तुलनात्मकं च अध्ययनं क्रियते, तासां समावेशनं प्रौढकक्षासु अधीयानानां महाविद्यालय-विश्वविद्यालयगतानां पाठशालागतानां च सर्वेषां संस्कृतविद्यार्थिनाम् अध्ययने स्यात्, इति भवन्तः समर्थयेरन् ननु ?

२२.(क) एतत् संस्कृताध्यापनस्य एकतमम् उद्देश्यम्, यत् संस्कृतविद्यार्थिनः गीर्वाणवाण्या व्यवहर्तुं शक्नुयुः, इति भवतां मतिः किम् ? यदि एवम्, संस्कृतविद्यार्थिषु संस्कृतभाषणलेखनक्षमतां निर्मातुं कान् उपायान् भवन्तः सूचयेयुः ?

(ख) अप्रगल्भवयसः कुमाराः कुमारिकाः च संस्कृतभाषया संस्कृतसंस्कृत्या च केनापि रूपेण यथा परिचिताः भवेयुः तथा कार्यम्, इति भवन्त मन्यन्ते किम् ? यदि एवम् एतत् उपेयम्प्रासादयितुं कान् उपायान् भवन्तः सूचयेयुः ?

(ग) अप्येतत् भवतां मतम्, यत् अवरासु कक्षासु समाश्रीयमाणा संस्कृताध्यापनपद्धतिः सुखा गुणवत्तरा च क्रियमाणा समश्नुते इति ? यदि एवम्, तद्विषये काः सूचनाः भवन्तः कुर्युः ?

॥इ॥ संस्कृत-संशोधनम् ॥

२३.(क) संस्कृतविद्या-संशोधनार्थं संप्रति (१) विश्वविद्यालयेषु, (२) तासु तासु संशोधनसंस्थासु, (३) तत्तत्स्थानीयपीठेषु च या साधनसामग्री उपलभ्यते, सा पर्याप्ता इति भवन्तः मन्यन्ते किम् ? भवत्प्रदेशे विद्यमानां पर्यवस्थितिम् अन्तरेण अस्ति किमपि सविशेषं भवतां विवक्षितम् ।

(ख) अपि सन्ति भवतां प्रदेशे प्रातिस्विकत्वेन व्यवस्थापितानि कानिचित् संशोधनपीठानि ? के तेषाम् अर्थार्जनोपायाः ? तेषां तदुचितं प्रवर्तनाय, कार्यफलनिष्पादनस्य तथैव संशोधनगुणवत्तायाः पर्याप्तत्वस्य परिपालनाय च, कान् उपायान् भवन्तः निर्दिशेयुः ?

(ग) संस्कृतस्य कृते तदानुषङ्गिकाणां च कृते प्रतिराज्यं संशोधनपीठेन भवितव्यम्—अस्ति वा एतत् भवतां मतम् ? एतादृशां प्रादेशिक-संस्कृतसंशोधनपीठानां संविधानं (निर्माणप्रकारः वा), योजना, कार्यं च कियद्वयं स्यात् ? ईदृशानां संशोधनपीठानां निर्वाहः किमाश्रयः स्यात् ? एषु संशोधनपीठेषु आधिशासनिक नियंत्रणं भवताम् अभिमतं किम् ?

(घ) संस्कृत संशोधनस्य के प्रधानाः प्रकाराः, काः वा समुपेक्षिताः सरण्यः सविशेषं प्रवर्तनार्हाः, इति भवन्तः मन्यन्ते ?

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(c) Do you think that any modification is necessary in the traditional method of Sastric teaching and study in order to make it a more live and vigorous pursuit again ?

(d) What, in your opinion, are the merits and defects of the methods of teaching Sanskrit as also of the courses of study, in Sanskrit Colleges and Pathasalas ? Retaining the merits, what steps do you suggest to remedy the defects ?

18. (a) What, in your opinion, are the proper openings in life for students passing out of Sanskrit Colleges and Pathasalas ?

(b) To what extent are these available in your part of the country ?

(c) Is there any serious dislocation of the economic background for the old-type Sanskrit scholars in your area, and, if so, in what way ? Is there a possibility of restoring this economic background, or substituting some new means in the place of the old ? What various sources of financial support would you propose for enabling Sanskrit Pandits of the traditional type to carry on their *adhyayana, adhyapana* and *anusthana* as before ?

(d) Do you think that, by reorganising the traditional courses in Sanskrit Colleges and Pathasalas, there is a possibility of students who pass out of them being able to compete for opportunities of life with persons of equivalent qualifications who pass out of Schools and Universities? If so, on what lines should be reorganisation be effected ?

(e) What steps, in your opinion, are necessary on the part of the Central and State Governments to open up possibilities of career for persons passing Sanskrit examinations ?

(f) What are the possibilities of employment for students passing Sanskrit examinations in the Government Departments of Hindu Religious Endowments and Devasvam ?

19. (a) What is the present condition of learning by rote the Veda in its different schools (*Vedadhyayana*) in your part of the country ? What in particular is the state of the knowledge of Samagana ? What steps do you suggest for preserving these traditions ?

(b) What is the present state of popular expositions of Sanskrit Itihasa and Purana, as also of popular discourses on religion and philosophy in your part of the country ? Do people evince sufficient interest in these activities ? Are the persons giving such expositions and discourses adequately qualified ? What do you think of the possibilities of this kind of work being better organised, thereby making it a source of employment for students passing out of Sanskrit Colleges and Pathasalas ?

(c) What, in your opinion, are the possibilities of maintaining and promoting the ancient Indian traditions of arts, crafts, and other technical disciplines embodied in Sanskrit texts ?

(d) What steps need to be taken to make Ayurveda (Indian medical science as preserved in Sanskrit texts) more live and useful today?

(e) What ways would you suggest to make such branches of Sanskrit study as Ganita and Jyotisa take their proper place in the body of scientific knowledge today ?

20. (a) What, in your opinion, are the comparative advantages and drawbacks of the traditional method and the modern method of the study of Sanskrit ?

(b) How far is it feasible to evolve a pattern of Sanskrit Education, which will incorporate the merits of both the traditional and modern methods ? What measures would you propose in this connexion ?

21. (a) To what extent should it be necessary for Sanskrit scholars, both of the traditional type and of the modern type, to familiarise themselves with Indian antiquities and to obtain some practical knowledge of ancient Indian scripts?

(b) Would you advocate the introduction of modern methods of historical and comparative study of Sanskrit as a language for all classes of Sanskrit students in the higher stages, both in Colleges and Universities and in Pathasalas ?

22. (a) Do you think that one of the aims of Sanskrit teaching should be to enable students to express themselves in Sanskrit ? If so, what measures do you suggest for producing in students a facility for speaking and writing Sanskrit ?

(b) Do you consider it desirable to familiarise boys and girls of tender age with Sanskrit language and culture in some form ? If so, what ways and means do you suggest for achieving this end ?

(c) Do you think that there is a case for simplifying or reforming the method of teaching Sanskrit in the early stages ? If so, what suggestions have you to offer in that connexion ?

C. SANSKRIT RESEARCH

23. (a) Do you consider the provision available at present for research in Sanskrit adequate (i) in Universities, (ii) in various Research Institutions, and (iii) in locally organised bodies ? Have you anything particular to say with regard to the conditions obtaining in your part of the country?

(b) Are there any privately organised Research Institutes in your part of the country ? What are their resources ? What measures would you suggest for their functioning properly and maintaining an adequate output of work and standard of research activity ?

(c) Are you of the opinion that there should be a Research Institute for Sanskrit and allied subjects in each State ? What should be the constitution, programme, and function of such regional Research Institutes ? From what sources should the expenses of such Research Institutes be met ? Do you favour Government control ?

(d) What major forms or neglected lines of Sanskrit research, according to you, need to be specially sponsored ?

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(ङ) सामान्येन भारते देशे, विशेषेण च भवतां प्रदेशे, संस्कृत-संशोधनार्थयाः पद्धतय अनस्त्रियन्त, तासु भवन्मतानुसारेण कीदृशी न्यूनता विद्यते ?

(च) संशोधनफलस्य उच्चारणार्थं कान् उपायान् भवन्तः आद्रियेरन् ?

(छ) संस्कृतविद्याविषये ये विविधाः संशोधनात्मकाः उपक्रमा प्रवर्त्यन्ते, तेषां सुसंसधानाय किंविधं साधनतन्त्रं भवन्तः शमेयुः ?

(ज) भवत्प्रदेशे संस्कृतमहाविद्यालयेषु पाठशालासु च संशोधनार्थम् अस्ति कोऽपि अवकाशः साधनसामग्री वा ? यदि वा असौ अपर्याप्ता स्यात्, कान् उपायान् तद्विषये भवन्तः निर्दिशेयुः ?

२४.(क) अप्रकाशितानां प्राक्प्रकाशितानां वा ग्रन्थानां सुपरीक्षितानि संस्करणानि, स्वतन्त्रप्रबन्धाः, व्याख्यात्मिकाः कृतयः—इत्याद्यात्मकं यत् संस्कृतविषय विहितस्य संशोधनस्य फलितम्, तस्य प्रकाशनाय कीदृशम् आनुकूल्यं भवतां प्रदेशे उपलभ्यते ? अपि भवतां मतेन पर्याप्त तत् ?

(ख) केन प्रकारेण कियत्प्रमाणं वा केन्द्राधिशासनं राज्याधिशासनानि च ईदृशां ग्रन्थानां प्राशने साहाय्यं कुर्युः ?

(ग) अप्रकाशितानां महार्हसंस्कृतग्रन्थानां प्रकाशनं कया विधया क्षेपीयः स्यात् ?

(घ) अपि सन्ति भवतां प्रदेशे केचित् महार्हाः संशोधनात्मकाः ग्रन्थाः अप्रकाशिताः सामिप्रकाशिताः वा अवतिष्ठमानाः ? अपि विदिताः भवतां महार्हाः केऽपि संशोधनात्मकाः उपक्रमाः अयथोचितं संघटिताः, अपर्याप्तं पोषिताः वा ?

२५.(क) भवतां प्रदेशे प्रातिस्विकेषु संग्रहेषु अवस्थितानि संस्कृत हस्तलिखितानि यथोचितं परिरक्ष्यन्ते ननु ? एतादृशसंग्रहाणां स्वामिनः साधारणः च जनाः तादृशहस्तलिखितानां महत्वं विद्युः, इत्येतदर्थे कान् उपायान् पश्यन्ति भवन्तः ?

(ख) संस्कृतहस्तलिखितानां संचयनं भवत्प्रदेशे सम्यक् संघटितं ननु ?

(ग) भवत्प्रदेशे विद्यमानानां हस्तलिखितालयगतानां संस्कृतहस्तलिखितानां दशा संरक्षणे सूचीप्रणयने च परितोषिणी ननु ?

(घ) अपि च तेषु हस्तलिखितानाम् उद्धारदानम्, अनुलेखनम्, छायालेखाः, अणुच्छायि कानि, अणुच्छायिकवाचनं च—एतेषां कर्मणां निर्वर्तने पर्याप्तम् आनुकूल्यं वर्तते किम् ?

२६. भवतां प्रदेशे ग्रन्थालयेषु संस्कृतग्रन्थानां संस्कृतहस्तलिखितानां च परिशीलनविषये उद्धारदानविषये वा उपलभ्यमानस् आनुकूल्य किं रूप कियत्प्रमाणं वा ?

२७. भारतीयैः वैदेशिकैश्च आधुनिकैः विद्वद्भिः संस्कृतवि ये विहितानां संशोधनानां फलानि (१) पारम्परिकपण्डितानां (२) साधारणजनानां च गोचरतां नेतुं भवदाभिमतेन कानि उपस्करणानि प्रयोक्तव्यानि ?

२८. विदेशगतेषु वस्तुसंग्रहालयेषु ग्रंथालयेषु च (विश्वजनीनेषु व्यक्तिगतेषु वा) रक्षितानां संस्कृतहस्तलेखानां, भारतविद्याविषयिणः सामग्र्यन्तरस्य च, अविलम्बेन प्रकाशनं साधयितुं राष्ट्राधिकारिभिः के मार्गाः के च उपायाः भवन्मते अवलम्बिनीयाः ?

॥ई॥ संस्कृताध्ययनस्य संस्कृतशिक्षायाः च संघटनं प्रशासनंच ॥

२६. अप्येतत् भवन्मत्यनुसारेण आवश्यकम्, यत् केन्द्राधिशासनेन अखिलभारतीया काचित् संस्कृतसमितिः संस्कृतादेशिनी वा प्रतिष्ठाप्येत ? यदि एवम्, भवन्मतानुसारम् एतस्याः समितेः आदेशिन्याः वा संविधानं (निर्माणप्रकारः वा), कार्यम्, अधिकारश्च कीदृशः स्यात् ? अपि ईदृशां समितीनाम् आदेशिनीनां वा तेषु तेषु राज्येष्वपि प्रतिष्ठापनं भवद्भ्यः रोचेत ?

३०.(क) उत्तरोक्तासु संस्थासु नियुज्यमानां संस्कृताध्यापकानां कनिष्ठया मात्रया का मात्रया का योग्यता स्यात्—(१) माध्यमिकविद्याशालाः, (२) महाविद्यालयाः, (३) विश्वविद्यालयाः, (४) संस्कृतमहाविद्यालयाः, पाठशालाश्च ?

(ख) संस्कृताध्यापकानां कृते अध्यापनतन्त्राभ्यसनम् आवश्यकम् अस्ति वाऽस्ति चेत, उपरि निर्दिष्टेषु अध्यापकवर्गेषु केषां तत् आवश्यकम् ? अपि च, एतत् अभ्यसनं नियुक्तेः प्राक् वा पश्चात् वा संपाद्येत ?

(ग) यथावश्यक योग्यतां दधानाः तत्तद्वर्गीयाः अध्यापकाः पर्याप्तया भवत्प्रदेशे उपलभ्यन्ते किम् ?

(घ) विविधवर्गीयाणां संस्कृताध्यापकानां संस्कृतपीठप्रधानानां च सेवायाः समयान् अधिकृत अस्ति कापि भवतां विवक्षा ? किं नु ते विद्याशालासु महाविद्यालयेषु च वर्तमानैः अन्यविषयाध्यापकैः समानार्हतां प्रापणीयाः ?

३१.(क) संस्कृताध्ययनाभ्युदाय भवत्प्रदेशे उपलभ्यमानाः श्रद्धादायनिधयः किंस्वरूपाः किंप्रमाणाः वा ? एषां श्रद्धादायानाम् अन्यतमे, यत्कार्योदृशेन तेषां विसर्गः, तदितरकार्येषु विनियुज्यन्ते ननु ? किम् ईदृशं तेषां कार्यान्तरे विनियोगं प्रशस्तं भवन्तः मन्येरन् ?

(ख) यदा अधिशासनेन भूस्वामिनाम् अधिकाराः आत्मसात्कृताः राजसंस्थानानि च विलीनानि, ततःप्रभृति भवत्प्रदेशे विद्यमानेन साम्प्रतिकेन प्रशासनेन समुचितम् आयोजनं कृतं किम्, येन संस्कृतविद्वद्भूयस्त्वः संस्कृतपीठेभ्यश्च तैस्तैः राजसंस्थानाधिपैः भूस्वामिभिश्च प्राक् दीयमानं साहाय्यं यथापूर्वं संतन्येत ?

३२.(क) केन्द्राधिशासनेन राज्याधिशासनैश्च संस्कृतसंशोधनमन्दिरेभ्यः दीयमानस्य साहाय्यदायस्य निर्धारणार्थं किं नीतिसूत्रं भवन्तः सूचयेयुः ?

(ख) श्रद्धेयेभ्यः संस्कृतमहाविद्यालयेभ्यः, पाठशालाभ्यः, 'चतुष्पाठीटोलेभ्यः' च केन्द्राधिशासनेन, राज्याधिशासनैः, स्थानिकसंस्थाभिः च दीयमानस् आर्थिकसाहाय्यं किंभूमिकं स्यात् ?

(ग) संस्कृतशिक्षायाः अर्थदानपूर्वकप्रवर्तने साधारणाः जनाः केन प्रकारेण भागिनः भवेयुः ?

(घ) विद्यार्थिनः संस्कृताध्ययनोन्मुखान् विधातुं छात्रवृत्तिः, निःशुल्काध्ययनम्, निर्मूल्या भोजनावासव्यवस्था—इत्येवमादीनि कानि साधनानि आश्रयितुम् आवश्यकानि ?

(ङ) छात्रवृत्ति-निःशुल्काध्ययनादिकम् आनुकूल्यं भवतां प्रदेशे उपलभ्यमानं भवन्मतानुसारेण पर्याप्तं ननु ?

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(e) What, in your opinion, are the drawbacks in the methods of Sanskrit research employed in India in general and in your region in particular ?

(f) What steps would you suggest to step up the output of research ?

(g) What machinery would you propose for the proper co-ordination of the various research activities in the field of Sanskrit studies ?

(h) Is there any scope or provision available for research in Sanskrit Colleges and Pathasalas in your part of the country ? If it is not adequate, what measures would you suggest in that respect ?

24. (a) What facilities are at present available in your part of the country for the publication of the results of research in Sanskrit, *e.g.*, critical editions of unpublished texts or of texts already published, original treatises, interpretative works, etc. ? Do you consider them adequate ?

(b) In what way and to what extent should the Central and State Governments subsidise the publication of such works ?

(c) In what way can the publication of important unpublished Sanskrit texts be speeded up ?

(d) Are there any important pieces of research work lying unpublished or partly published in your region ? Do you know of any undertakings of high research value which are inadequately organised or insufficiently patronised ?

25. (a) Are the Sanskrit manuscripts lying in private collections in your part of the country properly safeguarded ? What steps would you propose for making the owners of such collections and the general public aware of their importance ?

(b) Is the work of collecting Sanskrit manuscripts adequately organised in your region ?

(c) Is the condition of Sanskrit manuscripts in the manuscript libraries in your region satisfactory in respect of preservation and cataloguing?

(d) Are the facilities for the loan, copying, and preparation of photostats and microfilms of manuscripts and for the reading of microfilms adequate in those libraries ?

26. What is the nature and extent of facilities available in the libraries in your part of the country for consultation and issue of Sanskrit books and manuscripts ?

27. What steps, in your view, need to be taken to make the results of the researches in the field of Sanskrit by modern scholars, Indian and foreign, known (i) to traditional Pandits and (ii) to the general public ?

28. What ways and means at the national level would you suggest to help speedy publication of unpublished Sanskrit manuscripts and other Indological material preserved in museums and libraries (public and private) in foreign countries ?

D. ORGANISATION AND ADMINISTRATION OF SANSKRIT STUDIES AND EDUCATION

29. Do you think that it is necessary to set up at the Centre an All-India Board or Directorate of Sanskrit Education ? If so, what, in your opinion, should be the constitution, functions, and powers of such a Board or Directorate ? Do you favour the setting up of such Boards also by the different States ?

30. (a) What should be the minimum qualifications of Sanskrit teachers in (i) Secondary Schools, (ii) Colleges, (iii) Universities, and (iv) Sanskrit Colleges and Pathasalas ?

(b) Is any pedagogical training necessary for Sanskrit teachers ? If so, for which categories of teachers mentioned above ? What should be the content and duration of such training ? Should the training be given before or after employment ?

(c) Are adequately qualified Sanskrit teachers of the various categories available in sufficient numbers in your region ?

(d) What have you to say about the terms and conditions of service for Sanskrit teachers of different categories and for heads of Sanskrit Institutions ? Should they be put on the same footing as teachers of other subjects in Schools and Colleges ?

31. (a) What is the nature and extent of endowments available in your part of the country for promoting Sanskrit Education ? Have any of these endowments been diverted for purposes other than those for which they were made ? Do you consider such diversion desirable ?

(b) Following the taking over of the *Zamindaris* by Government and the merger of Princely States, have adequate steps been taken by the present-day administration in your part of the country for the continuance of the help which used to be given to Sanskrit scholars and institutions by those States and *Zamindaris* ?

32. (a) What principles would you recommend for grants-in-aid to be given to Sanskrit Research Institutions by the Central and State Governments ?

(b) What should be the basis of financial assistance to *bona fide* Sanskrit Colleges, Pathasalas, Catuspathis, and Tols by the Central and State Governments as well as by Local Bodies ?

(c) In what way can the public participate in financing Sanskrit Education ?

(d) What measures, such as stipends, free-studentships, free boarding and lodging, etc., are necessary to attract students to the study of Sanskrit ?

(e) Do you consider the facilities of stipends, free-studentships, etc. now available in your part of the country sufficient ?

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३३.(क) तासां तासां शास्त्रपरीक्षाणां पाठ्यक्रमेषु प्रमाणनयोर्यादासु च एकरूपता कथं निर्मातुं सुशका स्यात् ?

(ख) तैस्तैः विश्वविद्यालयैः, संस्थाभिः, अधिशासनैः, समिति-भिश्च शास्त्रविषयेषु दीयमानानाम् उपाधीनाम् अखिले भारते संमैकरूप्यं स्यात्, इति भवन्तः मन्यन्ते किम् ? यदि च एवम्, कानि तद्विषये व्रतां संसूचनानि ?

॥ उ ॥ अनुबन्धः ॥

अथापि प्रश्नावल्लया अनया अनभिमृष्टान्, कांश्चित्, विषयान् अवलम्ब्य, आयोगस्य पुरतः स्वाभिप्रायम् उपन्यस्तुकामाः भवन्तः स्युः, प्रेषयन्तु भवन्तुः एतावृशम् अभिप्रायम् अनुबन्ध्यत्वेन, येन अयम् आयोगः अनगृहीतः भवते ॥ इति शम् ॥ *॥ श्रीः ॥*॥

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33. (*a*) In what way is it possible to secure uniformity of courses for and standards of the various Sastric examinations ?

(*b*) Do you think that there should be an all-India uniformity in the nomenclature of degrees and diplomas in Sastric learning awarded by different Universities, Institutions, States, and Boards ? If so, have you any suggestions to make in that behalf ?

E. SUPPLEMENTARY

If there are any points, not covered by the *Questionnaire*, on which you desire to place your views before the Commission, the Commission will greatly appreciate your expressing such views by way of a supplement.

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APPENDIX IV

INSTITUTIONS ON WHOSE BEHALF REPLIES TO THE QUESTIONNAIRE WERE SENT

A. C. College, Jalapaiguri (West Bengal).
A. L. Ayurvedic College, Warangal (Andhra Pradesh).
A. M. Jain College, Madras 27 (Madras).
Adarsha Sanskrit Mahavidyalaya, Ayodhya (U.P.).
Adarsha Sanskrit Manavidyalaya, Rampur (U. P.).
Adarsha Sri Mehta Sanskrit College, Soron (U. P.).
Advaita Sabha, Kumbhakonam (Madras).
Adyar Library and Research Centre, Madras 20 (Madras).
Ahmedabad Sanskrit Pathasala, Ahmedabad 1 (Bombay).
Ahobila Mutt Oriental School, Srirangam (Madras).
Ahobila Mutt Sanskrita Kalashala, Madurantakam (Madras).
Akhila Bharata Madhva Mahamandal, Coimbatore (Madras).
Akhila Bharata Sanskrita Sahitya Sammelan, Delhi 6.
Akhila Kerala Sanskrita Parishad, Ernakulam (Kerala).
Akhila Vishva Bhagavad Bhakta Pitha, Madras 5 (Madras).
Alagappa Chettiar College, Karaikudi, Dist. Ramnad (Madras).
All-India Ayurvedic Congress, Bangalore (Mysore).
All-India Dayananda Salvation Mission, Trivandrum (Kerala).
All-India Deva Bhasha Parishad, Chhapra (Bihar).
All-India Sanskrit Society, Bombay 4 (Bombay).
All-Orissa Sanskrit Students' Federation, Cuttack (Orissa).
Amara Bharati Sabha, Mayuram (Madras).
Ananda Brindaban Mahaswami Mutt, Ambattur (Madras).
Andhra Astrological Institute, Tsunduru, Dist. Guntur (Andhra Pradesh).
Andhra Historical Research Society, Rajahmundry (Andhra Pradesh)
Andhra Pradesh Vidya Parishad, Vijayawada 2 (Andhra Pradesh).
Andhra Sahitya Parishad, Kakinada (Andhra Pradesh).
Annaswami Ayyangar Veda Sastra Pathasala, Champakaranya, (Mannargudi) (Madras).
Arya Pratinidhi Sabha, Lucknow (U. P.).
Asiatic Society, Calcutta, (West Bengal).
Assam Sanskrit Board, Gauhati (Assam).
Assam Sanskrit Pandit Parishad, Gauhati (Assam).
B. V. Sanskrit Mahavidyalaya, Nagpur (Bombay).
Bangad College, Didwana (Rajasthan).
Bangiya Brahmana Sabha, Calcutta (West Bengal).
Bangiya Sahitya Parishad, Calcutta 6 (West Bengal).
Basaveshwara College, Bagalkot (Mysore).
Bharata Sanskrita Mahasabha, Rajahmundry (Andhra Pradesh).
Bharati Pratishthanam, Meerut (U. P.).
Bharatiya Samskriti Samrakshini Sangha, Mysore (Mysore).
Bharatiya Vidya Prachar Samiti, Agra (U. P.).
Bhashyakara Siddhanta Vardhini Advanced Sanskrit School, Madras.
Bholabhai J. Institute of Learning and Research, Ahmedabad.
Birla Arts College, Pilani (Rajasthan).
Board Sanskrit Pathashala, Sasamusa, Dist. Saran (Bihar).
Brahmana Gurukula Asrama, Bellamkonda, Dist. Guntur (Andhra Pradesh).
Brahmana Sabha (Sanskrit Committee), Bombay (Bombay).
Brahmananda High School, Kalady (Kerala).
Brajmandal University, Mathura (U. P.).
Central Calcutta College, Calcutta (West Bengal).
Chitrodaya Pandita Parishad, Trivandrum (Kerala).
Cochin Thirumala Devasthanam Vedasastra Pathasala, Cochin (Kerala)
Council of Sanskrit Education, Hyderabad (Andhra Pradesh).
Cuttack Pandits' Association, Cuttack (Orissa).
D. A. V. College (Managing Committee), New Delhi
D. A. V. College, Sholapur (Bombay).
D. C. Jain College, Ferozepore Cantt. (Panjab).
D. K. Sanatana Dharma Sanskrit College, Ambala (Panjab).
Dayal Singh College, Karnal (Panjab).
Deccan College Post-Graduate and Research Institute, Poona.
Department of Education, Andhra Pradesh.
Department of Education, Bihar.
Department of Education, Kerala
Department of Education, Madras.
Department of Education, Mysore.
Department of Education, Panjab.
Department of Education, Tripura.
Department of Education, Uttar Pradesh.
Devavani Parishad, Calcutta 2 (West Bengal).
Dharma Samaj Sanskrit College, Muzaffarpur (Bihar).
Doaba College, Jullundur (Panjab).
Dvaita Vedanta Pathasala, Bangalore (Mysore).
Egmore Sanskrit School, Madras (Madras).
Elphinstone College, Bombay (Bombay).
G. E. T. English School, Mahim (Bombay).
G. M. N. College, Ambala Cantt. (Panjab).
Geeta Pracharini Sabha, Hyderabad, (Andhra Pradesh).
Girish Vidyapeetha, Sarupeta (Assam).
Goenka Sanskrit College, Banaras (U. P.).
Gokhale Institute of Public Affairs, Bangalore 4 (Mysore).
Gokuldas Tejpal Sanskrit Pathashala, Bombay 7 (Bombay).
Gorakhpur Janagad Sanskrit Sahitya Sammelan, Gorakhpur.
Government Arts College, Anantapur (Andhra Pradesh).
Government Arts College, Madras (Madras).
Government College, Chandigarh (Panjab).
Government College, Jeypore (Orissa).
Government M. R. Sanskrit College, Vijayanagram (Andhra Pradesh).
Government Sanskrit College, Banaras (U. P.).
Government Sanskrit College, Indore (Madhya Pradesh).
Government Sanskrit High School, Motihari (Bihar).
Government Sanskrit School, Hindola Rawal, Tehri-Garhwal (U. P.).
Government Sanskrit School, Pawta (Rajasthan).

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Government Sanskrit School, Petlad, Dist. Kheda (Bombay).
Government Sanskrit Vidyalaya, Monghyr (Bihar).
Government Sanskrit Vidyalaya, Nabha (Panjab).
Government Training College, Khandwa (Madhya Pradesh).
Government Victoria College, Palghat (Kerala).
Govinda Krishna Sanskrit Pathashala, Ratnagiri (Bombay).
Gudivada College, Gudivada (Andhra Pradesh).
Gujarat Vidya Sabha, Ahmedabad (Bombay).
Gujrati Printing Press, Bombay 1 (Bombay).
Gurjar Prantiya Sanskrit Sammelan, Chandod (Bombay).
Gurukul Kangri University, Gurukul Kangri (U. P.).
Gurukul Mahavidyalaya, Jwalapur (U. P.).
Gurukul Vishvavidyalaya, Brindaban (U. P.).
Hansraj College, Delhi 8.
Harihar Sanskrit College, Puthukode (Madras).
Heras Institute of Indian History and Culture, Bombay 1 (Bombay).
Hindu College, Delhi 8.
Hitalal Bhai Sanskrit Vidyalaya, Brindaban (U. P.).
Howrah Sanskrit Sahitya Samaj, Howrah (West Bengal).
Indore Christian College, Indore (Madhya Pradesh).
Intermediate College, Davanagere (Mysore).
J. and I. College of Science, Nadiad (Bombay).
Jai Hind College, Bombay (Bombay).
Jainarayan College (Taechers' Association), Banaras (U. P.).
Jayabharat Sadhu Mahavidyalaya, Hardwar (U. P.).
Jubilee Sanskrit College, Balia (West Bengal).
K. L. N. Sanskrit College, Tenali, Dist. Guntur (Andhra Pradesh).
K. S. S. Sanskrit Pathasala, Mysore (Mysore).
Kaivalya Dham, Lonavala (Bombay).
Kanchi Sanskrit Academy, Kanchipuram (Madras).
Kashmir Sanskrit Sahitya Sammelan, Srinagar (Kashmir).
Kerala Sanskrit Association, Trivandrum (Kerala).
Kirorimal College, Delhi.
Kot Putali Taluk Branch of Rajasthan Sanskrit Sahitya Sammelan (Rajasthan).
Laxmi Nidhi Sanskrit Pathashala, Pakari, P. O. Bhasarmachhaha (Bihar).
Lohia College, Churu (Rajasthan).
Loyola College, Madras 6 (Madras).
M. D. T. Hindu College, Tinnevelli (Madras).
M. L. D. Adarsha Sanskrita Mahavidyalaya, Khudaganj (U. P.).
M. L. National College, Yamunanagar, Dist. Ambala (Panjab).
M. S. Sanskrita Vidyasala, Chidambaram (Madras).
M. T. B. College, Surat (Bombay).
Madras Christian College, Tambaram (Madras).
Madras Hindi Vidya Peeth, Madras 17 (Madras).
Madras Teachers' Guild, Madras 5 (Madras).
Madhuvani Sanskrita Vidyalaya, Madhuvani, Dist. Darbhanga (Bihar).
Mahajana Sanskrit College, Perdala (P. O. Nirchal) (Mysore).
Maharaja Manindrachandra College, Calcutta (West Bengal).
Maharaja's College, Ernakulam (Kerala).
Maharaja's College, Mysore (Mysore).
Maharaja's Sanskrit College, Jaipur (Rajasthan).
Maharaja's Sanskrit College (Students' Union), Jaipur (Rajasthan).
Maharaja's Sanskrit College, Mysore (Mysore).
Maharashtra Sahitya Parishad, Poona 2 (Bombay).
Mahatma Gandhi Memorial College, Udipi (Mysore).
Mangal Sanskrit Pathashala, Gauri, P. O. Basti (U. P.).
Mathur Chaturveda Vidyalaya, Mathura (U. P.)
Meerut College, Meerut (U. P.).
Mithila Institute, Darbhanga (Bihar).
Mithila Pandita Sabha, Darbhanga (Bihar).
Mulji Jetha College, Jalgaon (Bombay).
Mylapore Veda Adhyayana Sabha, Madras (Madras).
Mysore Desheeya Vidyasala Pandita Mandal, Bangalore (Mysore).
Mysore Sanskrit Academy, Bangalore (Mysore).
Nalbari Sanskrit College, Kamrup (Assam).
Narasimha Sanskrit College, Chittigudur (Andhra Pradesh).
Nasik Veda Shastra Pathashala, Nasik (Bombay).
National College, Bangalore 4 (Mysore).
New College, Madras 14 (Madras).
Nikhil Bangabhasha Prasar Samiti, Calcutta (West Bengal).
Nikhil Utkal Vaidya Sammelan, Cuttack (Orissa).
Nirukta Bharati, Vijayawada (Andhra Pradesh).
Old Boys' Association of Rameswaram Devasthanam Pathasala, Madura (Madras).
Oriental College, Akiripalli (Andhra Pradesh).
Oriental College, Jullundur (Panjab).
Oriental Institute, Baroda (Bombay).
Oriental Research Institute, Mysore (Mysore).
Orissa Sanskrit Parishad, Cuttack (Orissa).
Pachaiappa's College, Madras (Madras).
Panini Mahavidyalaya, Banaras (U.P.).
Panjab Sanskrit Vidyalaya Parishad, Khanna (Panjab).
People's Association, Dowleshwaram (Andhra Pradesh).
Prantiya Pathashala, Jaipur (Rajasthan).
Presidency College, (Madras).
R. B. Gagarmal Sanskrit College, Amritsar (Panjab).
R. G. College, Phagwara (Panjab).
Rajakiya Sanskrit Mahavidyalaya, Banaras (U. P.).
Rajakiya Sanskrit Pathashala, Jamnagar (Bombay).
Rajanaka Kailas Pathasala, Agaramangudi (Madras).
Raja's College, Tiruvadi, Dist. Tanjore (Madras).
Raja's College of Sanskrit and Tamil Studies, Tiruvaiyaru (Madras).
Rajasthan Sanskrit College, Banaras (U. P.).
Rajasthan Sanskrit Sammelan, Bikaner (Rajasthan).
Ramakrishna Mission Saradapitha, Howrah District (W. Bengal).
Ramakrishna Vidyasala, Chidambaram (Madras).
Ramesvaram Devasthanam Pathasala, Madurai (Madras).
Ranadhir College, Jullundur (Panjab).
Ranchi College, Ranchi (Bihar).
S. K. B. R. College, Amalapuram (Andhra Pradesh).
S. M. S. P. Sanskrit College, Udipi (Kerala).
S. R. R. and C. V. R. College, Vijayawada (Andhra Pradesh).
S. S. G. Parekh College, Jaipur (Rajasthan).
S. V. J. V. Sanskrit College, Kovvur (Andhra Pradesh).
Sadashiv Sanskrit College, Puri (Orissa).
Sahitya Dipika Sanskrit College, Pavaratty (Kerala).
Salem Municipal College, Salem (Madras).
Samaldas College, Bhavnagar (Bombay).
Sanatana Dharma College, Muzaffarnagar (U. P.).
Sanatana Dharma Sanskrit College, Ambala (Panjab).
Sanatana Dharma Sanskrit College, Pavaratty (Kerala).
Sanatana Dharma Sanskrit Mahavidyalaya, Hoshiarpur, (Panjab).

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Sanatana Dharma Sanskrit Pathashala, Jullundur (Panjab).

Sanatana Dharma Sanskrit Pathashala, Mussooree (U. P.).

Sanga Veda Pathasala, Masulipatam (Andhra Pradesh).

Sanskrit Association, Bilaspur (Madhya Pradesh).

Sanskrit Bhasha Prachar Samiti, Hyderabad (Andhra Pradesh).

Sanskrit Bhasha Prachar Samiti, Shahabad (Andhra Pradesh).

Sanskrit Bhasha Pracharini Sabha, Madras 17 (Madras).

Sanskrit Bhasha Pracharini Sabha, Nagpur (Bombay).

Sanskrit Bhavan, Purnea (Bihar).

Sanskrit College, Calcutta (West Bengal).

Sanskrit (Government) College, Janakpur, Dist. Darbhanga (Bihar).

Sanskrit College (Government Tol), Navadvip (West Bengal).

Sanskrit College, Sriperumbudur (Madras).

Sanskrit College (Government) Tehri, Dist. Tehri-Garhwal (U. P.).

Sanskrit College, Tripunittura (Kerala).

Sanskrit College, Trivandrum (Kerala).

Sanskrit Mahavidyalaya, B. H. U. Banaras (U. P.).

Sanskrit Mahavidyalaya, Baroda (Bombay).

Sanskrit Mahavidyalaya (Bharatiya Vidya Bhavan), Bombay 7.

Sanskrit Mahavidyalaya (Tilak Maharashtra Vidyapith), Poona 2 (Bombay).

Sanskrit Parishad, Chattarpur (Madhya Pradesh).

Sanskit Parishad, Trichur (Kerala).

Sanskrit Pathasala, Bijapur (Mysore).

Sanskrit Pathashala, Rajapur, Dist. Ratnagiri (Bombay).

Sanskrit Pracharini Sabha, Chittoor (Andhra Pradesh).

Sanskrit Prasar Samiti, Azamgarh (U. P.).

Sanskrit Prasarak Mandal, Kolhapur (Bombay).

Sanskrit Sahitya Parishad, Tiruchirapalli (Madras).

Sanskrit Sahitya Samiti, Sitamau (Madhya Pradesh).

Sanskrit Sahitya Sammelan, Ambala (Panjab).

Sanskrit Samiti, Hyderabad (Andhra Pradesh).

Sanskrit Samvardhini Sabha, Sholapur (Bombay).

Sanskrit Seva Samiti, Nasik (Bombay).

Sanskrit Teachers' Association, Adarsha Sanskrit College, Jhansi (U. P.).

Sanskrit Teachers of Baroda, Baroda (Bombay).

Sanskrit Uchchavidyalaya, Katihar, Dist. Purnea (Bihar).

Sanskrit Vidvat Sabha, Baroda (Bombay).

Sanskrit Vidyapith, Bombay 4 (Bombay).

Sanskrit Vishva Parishad, Bombay (Bombay).

Sanskrit Vishva Parishad (Branch), Bilaspur (Madhya Pradesh).

Sanskrit Vishva Parishad (Branch), Cuddapah (Andhra Pradesh).

Sanskrit Vishva Parishad (Branch), Delhi-6.

Sanskrit Vishva Parishad (Branch), Gurdaspur (Panjab).

Sanskrit Vishva Parishad (Branch), Jammu (Kashmir).

Sanskrit Vishva Parishad (Branch), Kovvur (Andhra Pradesh).

Sanskrit Vishva Parishad (Branch), Masulipatam (Andhra Pradesh)

Sanskrit Vishva Parishad (Branch), Pusad, District Yeotmal (Bombay).

Sanskrit Vishva Parishad (Branch), Rajampet, District Cudappah (Andhra Pradesh).

Sanskrit Vishva Parishad (Branch), Rajkot (Bombay).

Sanskrit Vishva Parishad (Branch), Tellicherry (Kerala).

Sannyasi Sanskrit Mahavidyalaya, Banaras 1 (U. P.).

Saraswati Mahal Library, Tanjore (Madras).

Saraswata Samiti, Bapatla, District Guntur (Andhra Pradesh).

Saraswati Vinodashram, Baroda (Bombay).

Sarvadeshik Arya Pratinidhi Sabha, Delhi-6.

Saurashtra Research Society, Rajkot (Bombay).

Scindia Oriental Institute, Ujjain (Madhya Pradesh).

Seva Sadan, Gubbi (Mysore).

Shastra Dharma Prachar Sabha, Calcutta (West Bengal).

Shibhi National Degree College, Azamgarh (U. P.).

Shivapriya Vilas Pathasala, Melattur (Madras).

Shivapriya Vilas Sanskrit Vidyasala, Poondi (Madras).

Shonitapura Prachya Vidyalaya, Tezpur (Assam).

Shreemati Nathibai Damodardas Thackersey University, Bombay.

Siddhartha College of Arts and Science, Bombay 1 (Bombay).

Sir C. R. R. College, Eluru (Andhra Pradesh).

Society Harmony Mission, Madras (Madras).

Sri Bala Gurukulam, Mutharasanallur (Madras).

Sri Bharat Dharma Mahamandal, Banaras (U. P.).

Sri Chamarajendra Sanskrit College, Bangalore 2, (Mysore).

Sri Darshan Mahavidyalaya, Rishikesh (U. P.).

Sri Devaraja Swamy Devasthanam, Kanchipuram (Madras).

Sri Devikunda Sanskrit Vidyalaya, Saharanpur (U. P.).

Sri Dwarakesh Sanskrit Vidyalaya, Mathura (U.P.).

Sri Gautami Vidyapitham, Rajahmundry (Andhra Pradesh).

Sri Khajiraja Sanskrit Pathashala, Marvi (Bombay).

Sri Laxmi Narayan Sanskrit Vidyalaya, Dargiana, Amritsar (Panjab).

Sri Munnalal Sanskrit College, Secundarabad (Andhra Pradesh).

Sri Neelakantha Central Sanskrit College, Pattambi (Kerala).

Sri Nisshulka Gurukul Mahavidyalaya, Ayodhya (U.P.).

Sri Rajendra Inter College, Jhalawad (Rajasthan).

Sri Ramachandra Sanskrit Pathashala, Raipur (Madhya Pradesh).

Sri Ramakrishna Advaitasram, Kaladi (Kerala).

Sri Ramakrishna High School, Cuddappah (Andhra Pradesh).

Sri Ramanath Sanskrit Uchcha Balika Vidyalaya, Patna (Bihar).

Sri Ramashahi Village Library, Balhati (Bihar).

Sri Rangalaxmi Sanskrit Vidyalaya, Brindaban (U. P.).

Sri Rishikesh Astronomical Research Institute, Banaras (U. P.).

Sri Samarta Dharma Mandali, Tirupati (Andhra (Pradesh).

Sri Sanatan Dharma Gurukul Samiti, Musimal (Panjab).

Sri Sankara College, Kaladi (Kerala).

Sri Sanskrit Vagvardhini Parishad, Jaipur (Rajasthan).

Sri Sarada Sanskrit Pathasala, Atreyapuram (Andhra Pradesh).

Sri Saraswati Sanskrit College, Khanna (Panjab).

Sri Shankaranand Sevashram, Jaipur (Rajasthan).

Sri Shardula Sanskrit Vidyapeetha, Bikaner (Rajasthan).

Sri Siddhalingeshwar Sanskrit College, Siddhaganga (Mysore).

Sri Syadvad Mahavidyalaya, Banaras (U. P.).

Sri Valananda Sanskrit Mahavidyalaya, Deoghar (Bihar).

Sri Veda-Vedanta Mandir Sanskrit Pathasala, Bangalore 3, (Mysore).

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Sri Venkatesvara Oriental College, Tirupati (Andhra Pradesh).
Sri Venkatesvara University Oriental Research Institute, Tirupati (Andhra Pradesh).
Sriman Madhva Siddhanta Unnahini Sabha, Tirupati (Anhra Pradesh).
Srimati Rukmini Devi Sanskrit Pathashala, Bilaspur (M. P.).
St. Aloysus College, Mangalore (Kerala).
St. Charles Inter College, Sarohana (U. P.).
St. Joseph's College, Tiruchirapalli (Madras).
St. Thomas College, Trichur (Kerala).
St. Theresa's College, Ernakulam.
St. Xavier's College, Ranchi (Bihar).
Stella Maris College, Madras (Madras).
Swaminarayan Sanskrit Vidyalaya, Ahmedabad (Bombay).
Swaminatha Sastri's Vedanta Pathasala, Madras 4 (Madras).
T. N. S. S. Pathasala, Tiruvisaloor (Madras).
Tamilnad Hindi Sabha, Kumbhakonam (Madras).
Tarini Government Sanskrit College, Solan (Himachal Pradesh).
Tilak College of Education, Poona 2 (Bombay).
Tirtha Padavidhar Sangha, Poona (Bombay).
Tulsi Sanskrit Mahavidyalaya, Sindhunagar, District Thana (Bombay).

UNIVERSITIES:—

Annamalai, Annamalainagar, (Madras).
Banaras Hindu, Banaras (U. P.).
Calcutta, Calcutta (West Bengal).
Delhi, Delhi.
Jadavpur, Calcutta (West Bengal).
Kerala (Travancore), Trivandrum (Kerala).
Lucknow, Lucknow (U. P.).
Madras, Madras (Madras).
Maharaja Sayajirao, Baroda (Bombay).
Muslim, Aligarh (U. P.).
Osmania, Hyderabad (Andhra Pradesh).
Poona, Poona (Bombay).
Saugar, Sagar (Madhya Pradesh).
Sri Venkatesvara, Tirupati (Andhra Pradesh).
Utkal, Cuttack (Orissa).
Visvabharati, Santiniketan (West Bengal).
University College, Trivandrum (Kerala).
University College (Students of Sanskrit Honours), Trivandrum (Kerala).
V. S. College, Nellore (Andhra Pradesh).
Vaidika Dharma Parishad, Udipi (Mysore).
Vaidika Mandal, Banaras (U. P.).
Vaidika Samshodhana Mandala, Poona 2 (Bombay).
Vaishnava Theological University, Brindaban (U. P.).
Vangiya Sanskrita Siksha Parishat, Calcutta (West Bengal).
Vangiya Saraswat Sammelan, Tarakeshwar, District Hoogly (West Bengal).
Vedadarsha College, Rudranagar (U. P.).
Veda Pathashala, Chinchwad (Bombay).
Veda Pathashala, Poona 2 (Bombay).
Veda Sanskrit Vidyalayam, Madras 1 (Madras).
Veda-Sastra Pathasala, Chittor.
Veda Shastra Shikshan Samstha, Dhulia (Bombay).
Veda Shastra Vidyalaya, Sangli (Bombay).
Vedashastrottejaka Sabha, Poona 2 (Bombay).
Veda Vedanta Bodhini Sanskrit Pathasala, Melkote (Mysore).
Veda Vedanta Vardhini, Madras (Madras).
Vedanta Vardhini Sanskrit College, Hyderabad (Andhra Pradesh).
Vellore Sanskrit Parishad, Vellore (Madras).
Venkataraman Ayurvedic College, Madras 4 (Madras).
Vidwat Samiti, Khurja (U. P.).
Vidyapeeth Mahila Oriental College, Jammu (Kashmir).
Vidyasala Pandit Mandal, Mysore (Mysore).
Vijnana Mandiram, Hedathol (Mysore).
Vikram Vidyalaya Union, Jhansi (U. P.).
Vishva Sanskrit Parishad, Anugol (Orissa).
Vishveshvara Oriental College, Warangal (Andhra Pradesh).
Vishveshvaranand Vedic Research Institute, Hoshiarpur (Panjab).
Women's Christian College, Madras 31 (Madras).
Yoga Institute, Bombay 25 (Bombay).
Yoga Vedanta Forest University, Rishikesh (U. P.).

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APPENDIX V

LIST OF INDIVIDUALS WHO SENT REPLIES TO THE QUESTIONNAIRE

A

Abhyankar, K. V., Poona.
Achar, P. G., Udipi.
Achariar, S. K., Madras.
Acharya B. K., Gauhati.
Acharya D. K., Kalyan.
Acharya S. N., Puri.
Adiseshayya G. S., Bangalore.
Agashe Y. R., Poona.
Agaskar G. R., Bombay.
Agnihotri M. D., Pilibhit.
Agarvala, V. S., Banaras.
Ahuja, R. L., Ambala.
Aiyaswami Sastri, N., Santiniketan
Albert M. P. H., Teppakulam.
Altekar A. S., Patna.
Ambady K. Amma, (Smt.) Tripunittura.
Amarnath Sastri, Hoshiarpur.
Ambiye D. A., Vengurla.
Ambujakshan A., Ernakulam.
Anantachar C., Bangalore.
Anantacharya V., Madras.
Anantasharma M., Rajam (A.P.).
Antoine R., Calcutta.
Anupram Sadashiv Shastri, Ahmedabad.
Apte D. G., Baroda.
Apte M. V., Poona.
Aralikatti R. N., Hubli.
Aravamuthan T. G., Madras.
Arunachala Sharma, Tiruppur (Coimbatore Dt.).
Arvikar Shankara Shastri, Nagpur.
Athale V. V., Karad.
Athavale R. B., Ahmedabad.
Atmananda, New Delhi.
Augustine P. M., Puvathett, Marangatkupilly (Kerala).
Ayyar A. S. P., Madras.
Ayyar N. L. R., Madras.
Ayyar V. Narayana, Chidambaram.
Ayyar P. S. S., Chidambaram.

B

Bagewadikar V., Sholapur.
Bakare G. S., Kudal.
Bakare K. L., Mithbaon, Dist. Ratnagiri.
Balasubrahmanyaiyar K., Madras.
Balasubrahmanyaiyar R., Dindigul.
Balasubramani D.S., Tanjore.
Banerjee K. R., Nadia.
Bapat P. V., Poona.
Basappa C. R., New Delhi.
Basak R. G., Calcutta.
Behere, Smt. Sarala, Bombay.
Belvalkar S. K., Poona.
Bembalkar L. D., Bombay.
Bendre, Smt. M. M., Bombay.
Bhagawad Dutta, Delhi.
Bhagawatar B. S., Uriam (Andhra Pradesh).
Bharati R. K., Calcutta.
Bhashyam K., Madras.
Bhaskara Bhatta K. S., Turuvekere (Mysore).
Bhatnagar K. N., New Delhi.
Bhatta H. D., Dehra Dun.
Bhattacharya A. B., Banaras.
Bhattacharya B., Calcutta.
Bhattacharya Batuknath, Calcutta.
Bhattacharya D. C., Calcutta.
Bhattacharya Durgamohan, Calcutta.
Bhattacharya G., Calcutta.
Bhattacharya N., Karimganj (Assam).
Bhattacharya R. P., Dhubri (Assam).
Bhattacharya S., Shantiniketan.
Bhattacharya S. B., Nagpur.
Bhattacharya S. C., Kalna.
Bhattacharya S. N., Patna.
Bhattacharya S. P., Calcutta.
Bhattacharya V., Calcutta.
Bhide S. V., Poona.
Bhide V. V., Poona.
Bhimacharya S., Bangalore.
Bhim Dev Shastri, Hoshiarpur.
Bhuvarahan R., Woriur (Madras).
Bhuyan S. K., Gauhati.
Biharilal Shastri, Mathura.
Biswas Ashutosh, Dibrugarh.
Biswas S. G., Calcutta.
Bose Amulyaratna, Calcutta.
Brahmchari C. L., Ahmedabad.
Brahmachari G. P., Banaras.
Brahmajirao V., Vizianagram.
Brahmanadamurti C., Rajahmundry.
Brihaspati Sastri, Brindaban.
Buddha Prakash, Saharanpur.

C

Candida M., Bangalore.
Chacko J. C., Pullincunnu (Kerala).
Chakravarti C., Calcutta.
Chakravarti G. L., Chandausi.
Chandrmauli K., Guntur.
Chandrasekharan T., Madras.
Chattopadhyaya B. K., Calcutta.
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Chaturvedi Giridhar S., Banaras.
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Chaturvedi S. P., Raipur.
Chaudhuri C. C., Calcutta.
Chaudhuri N., Delhi.
Chaudhuri Smt. Roma, Calcutta.
Chaudhuri T., Patna.
Chengalvaraya Ayya, Madras.
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D

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Damodar Shastri, Delhi.
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Das, Sarbeshwar, Cuttack.
Dasgupta C. C., Calcutta.
Dasgupta S. R., Naihati.
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Dave S. M., Raigarh (M. P.).
Davis P. F., Madras.
Dayananda V., Kaladi.
De Chaudhuri H. K., Shillong.
Deshpande G. V., Bhilawadi.
Deshpande K. M., Kolhapur.
Deshpande L. M., Karad.
Deshpande N. A., Bombay.
Deshpande R. R., Bombay.
Deshpande V. V., Banaras.
Devadatta Shastri, Hoshiarpur.
Devanathachariar P. S., Ayagudiapalayam.
Devanathachārya N. S., Tanjore.
Devender, Bangalore.
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Dev Sheela, Ambala Cantt.
Dharma Dev, Kangri (U. P.).
Dhundhiraj Shastri, Banaras.
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Dighe V. G., New Delhi.
Dike G. N., Visnagar.
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Dikshit L. B., Nasik.
Dikshit R. T., Chidambaram.
Dikshit Raj Ganesh, Chidambaram.
Dikshit V. S., Nasik.
Dikshit Vidyadhar, Kankhal (U. P.).
Dikshitar M. N., Annamalainagar.
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Dikshitar Ramanatha, Mannargudi.
Dikshitar Somashekhara, Chidambaram.
Divakara Datta, Simla.
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Dravid Rajeshwar Shastri, Banaras.
Dwivedi Baburam, Khairabad.
Dwivedi Kapil Dev, Nainital.
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Dwivedi Lakshminarayan, Tirwa (U. P.).
Dwivedi Ramgyan, Patna.
Dwivedi Sitarama Shastri, Hale Angadi.
Dwivedi Trilok Dhar, Hardwar.
Dwivedi Vasudeva, Banaras.
Durkal J. B., Ahmedabad.

E

Ezhuthachan K. N., Madras.

F

Filliozat Jean, Pondicherry.

G

Gadgil M. D., Hyderabad.
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Gangadhar Sastri, Vellore.
Ganganna, Yemmigannur.
Garge Bhayya Shastri, Nasik.
Garge D. V., Amalner.
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Gaurinatham B., Anaparti.
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Gopalakrishna Aiyer, Madras.
Gopalakrishnayya B., Vijayavada.
Gopala Sharma T. N., Madras.
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Goswami Jibeshwar, Tihu (Assam).
Govinda Dasa Swamigal, Madurai.
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Gupta K. S., Khurja (U. P.).
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Guruswami K., Tiruchirapalli.
Guruswami Shastri, Annamalainagar.
Guttala Hayagrivacharya, Poona.

H

Haribhau, Gulbarga.
Haridatta Sharma, Meerut.
Haridutt Shastri, Kanpur.
Harihara Sastri G., Madras.
Harishchandra Shastri, Nandaun, U. P.
Hariswarup Shastri, Hardwar.
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Havya S. V., Madras.
Hazra, Rajendra Chandra, Calcutta.

I

Inamdar V. B., Sangli.
Indra, Simla.
Indra Prakash, Banaras.
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Iyer Venkatasubrahmanya, Trivandrum.

J

Jagadish Sharma, Jaipur.
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K

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Kane Guruji, Bassein (Bombay).
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Krishna Aiyer V., Trivandrum.
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Krishnappa B. S., Mysore.
Krishnasomayaji K., Guntur.
Krishnaswami R., Tirupati.
Krishnaswami Aiyer T. K., Dibrugarh.
Krishnaswami Tatacharya S., Sriperumbudur.
Kunhan Raja C., Waltair.
Kulkarni S. S., Amalner.
Kulkarni Yeshwant Bapurao, Kalyan.
Kuppuswami D., Chidambaram.
Kuppuswami R., Madras.

L

Laddu S. D., Poona.
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Lakshmi Narsimha Sastri S., Kanchipuram.
Lakshmi Ranjanam, Hyderabad.
Lobo C. V., Mangalore.
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Londhe Ganesh Pandurang, Poona.
Luthra H. L., Rohtak.

M

Madan Indarnath, Jullundur.
Madhavacharya, Bombay.
Madhava Chaitanya Bramhachari, Banaras.
Madhava Krishna Sharma K., Jaipur.
Mahadeva Aiyar S. N., Sengalipuram.
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Mayuradhwaja, Dhrangadhra House, Poona.
Mehandale M. A., Poona.
Menon C. N., Banaras.
Menon D. D., Jullundur.
Menon Smt. K. Devaki, Madras.
Menon N. Shridhara, Tellicherry.
Menon Puthusheth Ram, Trichur.
Mirashi V. V., Nagpur.
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Mishra Bibhuti, P. O. Roohia (Bihar).
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Misra T., Darbhanga.
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Modi P. M., Baroda.
Mudliar Shanmukham A., Madras.
Mudaliar V. K., Gangadhar, Bangalore.
Mukerji K., P. O. Serampore (W. B.).
Mukharji P. B., Calcutta.
Mukharji S. K., Calcutta.
Mukund Madhav Sharma, Nalbari (Assam).
Munishwar Ananda Giri, Saran (Bihar).
Munshi K. M., Lucknow.
Murgudkar Lakshman Shastri, Murgud (Bombay).
Murti B. S. N., New Delhi.
Murti Suryanarayana Ch., Madras.
Musalgaonkar Gajanan Shastri, Agra.

N

Nagappa N., Hosakeri.
Nagaraja P. S., Kemmannu (Mysore).
Nagarajan K. S., Bangalore.
Nagarajan V. K., Chidambaram.
Nagaratna Sharma P. K., Tiruchirapalli.
Nageshopadhyaya, Banaras.
Nair Gopala L.R., Thezhakara-Madelikara (Kerala).
Nair K. S., Alwaye.
Nambeesan P. V., Trichur.
Nambiar T. R. Narayan, Trivandrum.
Nambudiri M. K., Ernakulam.
Nanal Y. N., Thana.
Narayanacharya A., P. O. Srimangala (Mysore).
Narayanan H., Annamalainagar.
Narayanan S. E., Coimbatore.
Narayanashastri S., Ramatirtham (A. P.).
Narayana Sastri K. V., Kodunthirapalli.
Narayanaswami P. T. M., Madras.
Narahari H. G., Poona.
Narasimha A. N., Mysore.
Narsimhacharya S. R., Madurai.
Narendra Chandra, Calcutta.
Narsimha Rao G. P., Cuddapah.
Natarajan D., Madurai.
Natarajan M., Chidambaram.
Nataraja Sastri V. B., Tiruchirapalli.
Nathamma Sharma, Dalasingh Sarai (Bihar).
Nathu Avinash Vishwanath, Jullundur.
Nattar M. Govindaraja, Tanjore.
Navare H. R., Dharwar.
Navare N. S., Poona.
Needles W., Whitefield (Mysore).
Nikam N. A., Mysore.
Nilakanta Sastri K. A., Madras.
Niyogi M. B., Ajni, Nagpur.

O

Ojha Kedarnath, Patna.

P

Padmanabha Aiyar V. V., Madurai.
Padmanabhan, Alwaye.
Padmanabhan R., Kalyandurg (Mysore).
Pagnis M. N., Karad.
Pallewar J. V., Pusad (Bombay).
Panchapagesan R., Trichur.
Panchapagesan N., Tiruchirapalli.
Pandavath S. K., Quilon.
Pandit W. N., Bhopal.
Pandurangasarma K., Jadacharla (A. P.).
Pant Govind Vallabh Shastri, Shahdol (M. P.).
Panŷ S. C., Madras.
Paradkar M. D., Bombay.
Parmanand, Srinagar.
Parasnis N. R., Bombay.
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Parthasarathi Ayyangar R., Tirupati.
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Patanjali Sastri M., Madras.
Patankar Raghunath Shastri, Rajapur.
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Pathak Yamunadevi, Banaras.
Pattabhi Sitaramayya B., Bhopal.
Pattar P. S. Subbarama, Trichur.
Patracharya K. Srinivasa, Kumbhakonam.
Patwardhan M. V., Poona.
Peetambara Dutta Shastri, Hoshiarpur.
Phadke S. K., Poona.
Phukan Radhanath, Jorhat (Assam).
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Puri Bijanath, Lucknow.
Puttaparthi Narayanacharya, Cuddapah.

R

Raddi L. R., Poona.
Raddi Panthulu, Madapeta (Andhra Pradesh).
Raghavacharya Nadathur Swami K., Kulitalai.
Raghavarao G., Vijayavada.
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Rahalkar B. N., New Delhi.
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Rajagopalacharya P. V., Kiranur (Madras).
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Raja Rajavarma Raja, Vaikom.
Raje Dattatraya Govind, Bombay.
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Ramachandra Sharma, Jullundur City.
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Ramakrishnasastry K., Hossur.
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Ramamurty P. K., Nellikuppam, Madras.
Ramamoorthy P. K. N., Madurai.
Ramamurty S. V., Madras.
Ramnath, Sonepat (Panjab).
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Ramaswami Sastri G., Annamalainagar.
Ramaswami Sastri K. S., Madras.
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Ramesh Chandra Shastri, Kanpur.
Rameśvara Prasada Shastri, Lucknow.
Ramakrishna Rao B., Trivandrum.
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Raviyarma, Trivandrum.
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Reddy D. Ramalinga, Madras.
Row Kowtha Suryanarayana, Madras.
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S

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Sampath R. N., Coimbatore.
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Sarma K. Lakshmana, Pudukottai.
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Sen Tarakanath, Calcutta.
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Sengupta Nalinaksha, Puri.
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Shivaramakrishna Shastri K. A., Madras.
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Shrinivasa Aiyangar K., Teppakulam.
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Shrinivasan Rukmini Smt., Galle (Ceylon).
Srinivasarao C., Guntur (Andhra Pradesh).
Shriramulu Somanchi, Ungutur.
Shukla Balamukunda, Barwani (M. P.).
Singh Maharajadhiraj Kameshwar, New Delhi.
Sinha Gopalachandra, Banaras.
Sinha Kameshwar Narayan, Narhan.
Sinha Khagendra Chandra, Nadia.
Sinha Ram Nirikshana, Kalyanpur.
Sitaramacharya A., Alevoor (Mysore).
Sitarama V., Bangalore.
Sitaraman R., Tanjore.
Somadeva Sarma V., Madras.
Somayaji G. J., Waltiar.
Somayaji R. L., Guntur.
Sontakke N. S., Poona.
Souri Rajya Aiyengar V., Srirangam.
Sraman Bhakti Kusum, Srimayapur.
Srivatsa V. S. Sarma, Madras.
Srivatsankar Vasudeo, Madras.
Subbanna N. R., Chitaldurg.
Subbarao G. V., Amalapuram.
Subbarao K. G., Nellikuppam (Madras).
Subba Reddy D. V., Vishakapattanam.
Subbayya S., Madras.
Subbayya Shastri A., Bangalore.
Subrahmanya Aiyar V., Madurai.
Subrahmanyam A. C., Annamalainagar.
Subrahmanyan A. B., Gobichettipalayam (Madras).
Subramania Iyer K. A., Lucknow.
Subramanya Sastri K. V., Madurai.
Subrahmanyan N., Madras.
Subrahmanua Sastry P. S., Tiruchirapalli.
Subrahmanyasastry S. B. H., Tirupati.
Subrahmanya Sastri V., Pithapuram (A. P.).
Subrahmanya Sanyasi Sharma N., Ponnoor.
Sukavaneswaran A. V., Madras.
Sundaracharya T., Madras.
Soundararajan M., Hyderabad.
Sukhalalji, Ahmedabad.
Sundararajan S., Madras.
Surendrakumar Shastri, Nangloi (Delhi).
Suri Ramakoti Sastri, Tenali (A. P.).
Surve B. G., Ratnagiri.
Suryakanta, Banaras.
Suryanarayana M., Vizianagaram.
Suryanarayana Sastry M., Dowleswaram (A. P.).
Swami Gopala Dutt Shastri, Arrah.
Swaminathan G., New Delhi.
Swaminathan V., Tiruchirapalli.

T

Talwalkar V. R., Bombay.
Tatachari K. K. C., Sriperumbudur.
Tatachariar R., Kumbhakonam.
Tatachariar R. V. V., Salem.
Tatacharya Narayana N., Tirrukkalikundram
Thakore M. D., Doncaster (England).
Thakur Anantalal, Darbhanga.
Tivari Udai Narayan, Allahabad.
Triloki Nath, Jullundur.
Tripathi Ananta Sharma, Berhampore.
Tripathi Yamunaprasad, Darbhanga.
Trivedi B., Calcutta.
Trivedi Purushottam, Banaras.
Tyagaraja Sastri A. V., Mannargudi.

U

Udaya Vira Shastri, Bikaner.
Umadatta Sastri, Dinanagar (Panjab).
Upadhyaya M. D., Lucknow.
Udali Subbarama Sastry, Nellore (A. P.).
Upadhyaya P. L., Puri.
Upadhye A. N., Kolhapur.

V

Vaidya Ram Saran, Bisauli (U. P.).
Vaidya Satyanarayan Shastri, Banaras.
Vaidyanathayyar M. K., Tiruchirapalli.
Vaijapurkar G. N., Banaras.
Vakil K. S., Bombay.
Varadachari K. C., Tirupati.
Varadachariar S., Madras.
Varahacharya S., Sriperumbudur.
Varkhedkar Balacharya, Poona.
Vartak Laxman Shankar, Bombay.
Vasishta Jagannath, P. O. Samba (J. & K.).
Vastav Soma Chaitanya, Gurdaspur (Panjab).
Vasudeva Sastri, P. O. Bisauli (U. P.).
Vasudevacharya A., Kyatsandra (Mysore).
Veda Ghai (Smt.), Jammu.
Veda Prakash, Chandigarh.
Velankar H. D., Bombay.
Venkatachari A. G., Madras.
Venkatachari K. K. A., Madras.
Venkata Narasimhacharya P., Ponnur (A. P.).
Venkataraman P. S., Madras.
Venkatramasastri, Chidambaram.
Venkata Rama Sastri N., Vijayawada.
Venkata Ramiah B. S., Mysore.
Venkata Subba M. R., Mysore.
Venkata Subrahmanya Sastri, Ravinoothula (Andhra Pradesh).
Venkatasastri Mukkamala, Vijayawada.
Venkateswar Rao Parsa, Hyderabad.
Venkata Subramanyam, Madras.

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Venkatesha Sarma Sastri H. N., Challakere (Mysore)
Venkateshwara Sastri R., Muttharasanallur.
Vidyashankara Bharati Swami, Masulipatam.
Vidyadhar Sastri, Aligarh.
Vidyarthi P. L., Lucknow.
Vijayaraghavan S., Tiruvaiyaru.
Virabhadrudu T., Secunderabad.
Viraraghavacharya T., Madras.
Viraraghaviah, Bapatla, (A. P.).
Virkar P. N., Poona.
Vishwanatha Sarma G., Ernakulam.
Vishwanath Appala Narasimham, Rajahmundry.
Vishwanathan S. K., Seyamangalam (Madras).
Viswanath Sastri V., Bangalore.
Viswapati M., Secunderabad.
Vishvashrava, Bareilly.
Visweshwar Sharma, Khandakadi (Panjab).
Vithal Sastri, Amalner.
Vyas Suryanarayan, Ujjain.

W

Waded R. B., Hubli.
Walimbe R. S., Bombay.
Wawanbuva Kavyateerth, Jalsingpur (Bombay).
Warnekar S. B., Nagpur.
Warrier A. C. S., Trivandrum.
Warrier D. R., Kozhikode (Kerala).
Warrier E. Raghava, Chittur (Kerala).
Warrier I. Achyuta, Tripunittura.
Warrier P. C., Tirupur.
Warrier T. A., Tripunittura.
Warrier T. Ram, Trivandrum.
Watawe K. N., Belgaum.
Watawe M. B., Belgaum.

Y

Yajneswara Shastri N., Gobichettipalayan (Madras).
Yajnik J. S., Banaras.
Yamunacharya N., Mysore.
Yasodananda B. Shastri, Delhi.
Yatishwarananda, Bangalore.
Yoganarasinhan H., Mysore.

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APPENDIX VI

LOG-BOOK

FIRST LAP OF THE TOUR PROGRAMME

Jan. 3, 1957 to Jan. 18, 1957

CALCUTTA : THURSDAY, *3rd January*, 1957

15.00 — 17.00 : *Meeting* of the Members of the Sanskrit Commission at the Central Government Hostel, Alipore, Calcutta

18.00 — 20.30 : *Reception* at the Calcutta University Institute Hall (performance of "Svapna-Raghuvamsam" by the workers of Prachya Vani Institute, Calcutta).

CALCUTTA : FRIDAY, *4th January*, 1957.

10.00 — 10.30 : *Call* on the Governor of West Bengal, Srimati Padmaja Naidu.

11.00 — 13.10 : *Interview* at Central Government Hostel :

Dr. D. M. Sen, Secretary, Education Department, West Bengal.

Dr. Parimal Roy, D.P.I., West Bengal.

Dr. P. C. Lahiri, Principal, Government Sanskrit College, Calcutta.

Dr. Mrs. Roma Chaudhuri, Principal, Lady Brabourne College, Calcutta.

Dr. Gaurinath Bhattacharya, Government Sanskrit College, Calcutta.

15.00 — 16.15 : Dr. Radha Kumud Mookerji, M.P., Emeritus Professor, Lucknow University.
Professor Chintaharan Chakravarty, Presidency College, Calcutta.

17.00 — 18.00 : *Visit* to Asiatic Society, Calcutta.

20.00 : *Dinner* at the Chairman's house.

CALCUTTA : SATURDAY, *5th January*, 1957.

08.05 : *Departure* for Navadwip Dham.

NAVADWIP DHAM : SATURDAY, *5th January*, 1957.

11.49 : *Arrival* at Navadwip Dham.

12.05 — 12.45 : *Visit* to Sonar Gauranga Srivasa Angan Temple :
Lunch in Temple

14.00 — 15.00 : *Visit* to Government Sanskrit College.

15.18 — 17.00 : *Interviews* at Government Sanskrit College (Govt. Tol.)

Pt. Manoranjan, Bhattacharya, Saptatirtha Principal, Government Sanskrit College.

Pt. Tripatha-nath Sarma, Retired Principal, Government Sanskrit College.

Pt. Asutosh Bhattacharya, Prof. of Nyaya, Govt. Tol.

Pt. Rama Prasad Panchatirtha Goswami, Radhika Chatuspathi.

Shri Purna Chandra Bagchi.

Pt. Gopendra Bhushan Sankhya-tirtha.

Pt. Rasaranjan Goswami, Radharaman Bhagavata Mahavidyalaya.

Shri Nimai Goswami, Srivasa Angan Tol.

Shri K. R. Bannerji, District Inspector of Schools, Nadia.

17.00 — 18.00 : *Reception* at Vanga Vibhudha-Janan Sabha.

18.15 — 18.45 : *Tea* at Shri Bagchi's place.

18.45 — 19.15 : *Visit* to (1) the oldest Chaitanya Temple, (2) Navadwip Sadharana Granthagara.

20.00 — 22.00 : Bhajan, demonstration of the popular exposition of *Shri Bhagavata Purana* by Pt. Rasaranjan Goswami and Musical Concert by the Music School at Navadwip.

Dinner at Shri Purna Chandra Bagchi's residence.

NAVADWIP DHAM : SUNDAY, *6th January*, 1957

07.00 : *Departure* for Calcutta.

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CALCUTTA : SUNDAY, *6th January*, 1957

10.45 : *Arrival* at Calcutta

14.25 — 15.30 : *Interviews* at Central Government Hostel :

Dr. Nalinaksha Dutta, Prof. J. M. Bannerjea, Shri S. K. Saraswati — Representatives of the Asiatic Society, Calcutta.

Mm. Kalipada Tarkacharya, Sanskrit Sahitya Parishad.

16.00 — 16.45 : *Visit* to Sanskrit Sahitya Parishad.

17.00 — 17.45 : *Visit* to Vangiya Sahitya Parishad.

18.00 — 18.30 : *Visit* to Prachya Vani Institute.

21.55 : *Departure* for Patna.

PATNA : MONDAY, *7th January*, 1957.

08.13 : *Arrival* at Patna.

10.00 — 11.20 : *Interviews* at the Secretariat :

Shri Bangvid Dutta Misra, President, Government Sanskrit College.
Pt. Hari Shankar Pandey, Secretary, Sanskrit Sanjeevan Samaj, Patna.
Pt. Kapil Deva Sarma.
Shri Satyanandan Sahaya, Vice-Chancellor, Bihar University.

11.20 — 12.20 : *Call* on the Governor of Bihar, Shri R. R. Divakar.

12-30 — 12.50 : *Interviews* at the Secretariat :

Pt. Dharmaraj Ojha, Retired Principal, Sanskrit College, Muzaffarpur.

14.00 — 18.10 : *Interviews* at the Secretariat :

Shri Kapileshwar Chaudhari.
Shri Trigunananda Shukla.
Shri Lallan Pandey, Secretary, Sanskrit Sahitya Sammelan.
Shri Rama Narayan Sharma, Sanskrit Department, Bihar University.
Dr. A. S. Altekar, Director, K. P. Jayaswal Institute, and University Professor of Ancient & Culture.
Shri S. N. Bhattacharya, B. N. College, Patna.
Pt. Awadh Bihari Jha.
Shri Chandrakant Pande.
Shri Justice Satish Chandra Misra.
Dr. Sukari Mukherji, Director, Nava-Nalanda Mahavihara.
Shri Bachan Jha.
P. Brahma-Dutta Dwivedi, New Type Skt. High School.
Pt. Kedar Nath Ojha, Government College.

18.10 — 18.40 : *Visit* to K. P. Jayaswal Institute and Bihar Research Society.

18.40 — 19.10 : *Visit* to Sanskrit College.

19.30 : *Departure* for Darbhanga.

20.15 — 20.45 : *Interview* on the Steamer :

Dr. Viramani Upadhyaya, Asst. Director of Education (Skt.) Bihar.

DARBHAHGA : TUESDAY, *8th January*, 1957.

04.45 : *Arrival* at Darbhanga.

8.05 — 11.55 : *Interview* at the Mithila Institute of Sanskrit Studies :

Pt. Suresh Dwivedi, Sanskrit College, Muzaffarpur.
Pt. Riddhinath Jha.
Pt. Lakshminarayan Ray.
Dr. H. L. Jain, Director, Vaishali Institute of Jainism and Prakrit Studies.
Dr. P. L. Vaidya, Director, Mithila Institute.
Dr. B. R. Sharma, Mithila Institute.
Pt. Shashinath Jha, Mithila Institute.
Prof. Anant Lal Thakur, Mithila Institute.
Pt. Trilok-Nath Misra.
Shri S. J. Jha.

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Pt. Bhawani-Datta Sharma, Motihari.
Dr. Shitanshu-Sekhar Bagchi.
Pt. Baldev Misra, Raj Library.

11.53 — 12.30 : *Visit* to Mithila Institute.

14.10 — 16.36 : *Interviews* at the Mithila Institute :
Pt. Dayanath Jha, Headmaster, New Type Skt. High School.
Pt. Jamuna-Prasad Tripathi.
Pt. Sidhu-Sharan Misra.
Shri Chandra-Dhari Singhji.
Pt. Namonarayan Jha.
Pt. Adyacharan Jha.
Shri Girindra Mohan Misra, Adviser to the Maharajadhiraj of Dharbhanga.

16.40 — 17.00 : *Tea* at the Mithila Institute.

18.00 — 19.00 : *Visit* to Raj Library.

22.10 *Departure* for Patna.

PATNA : WEDNESDAY, *9th January*, 1957.

10.30 : *Arrival* at Patna.

11.45 — 13.00 : *Interviews* at the Secretariat :
Dr. Tarapada Chaudhuri, Head of the Sanskrit Department, Patna University.
Shri K. P. Sinha, D. P. I., Bihar.

13.15 — 13.45 : *Interviews* at the Circuit House :
Shri S. V. Sohoni, I.C.S., Commissioner of Patna.

14.00 — 14.30 : *Call* on the Education Minister, Bihar State.

14.40 — 15.40 : *Interviews* at the Circuit House :
Shri Jatashankar Jha, Prof., Govt., Skt. College, Bhagalpur.
Dr. Viramani Upadhaya, (Asst. Director of Education).

17.14 *Departure* for Calcutta.

CALCUTTA : THURSDAY, *10th January*, 1957.

05.40 *Arrival* at Calcutta.

09.30 — 10.10 : *Interviews* at the Central Government Hostel :
Pt. Ananta-Kumar Tarkatirtha, Tol Dept., Government Skt. College.
Prof. Durgamohan Bhattacharya, Govt., Skt. College, (Research Dept.)

11.00 — 12.00 : *Visit* to National Library.

14.30 — 17.45 : *Interviews* at the Central Government Hostel :
Dr. Sukumar Sen, Professor, Calcutta University.
Prof. Ashutosh Shastri, Calcutta University.
Dr. Radha-Govinda Basak Retd., Prof., Dacca University.
Shri Justice Prasanta Bihari Mukharji, President, Vangiya Sanskrit Siksha Parishad & Drt J. B. Chaudhuri Secretary, Vangiya Sanskrit Siksha Parishad.
Prof. N. K. Sidhanta, Vice-Chancellor, Calcutta University.

CALCUTTA : FRIDAY, *11th January*, 1957

(Journey to Gauhati cancelled owing to bad weather)

11.00 — 12.00 : *Call* on the Chief Minister,
Dr. B. C. Roy.

CALCUTTA : SATURDAY, *12th January*, 1957.

14.00 — 15.30 : *Visit* to Calcutta University, Sanskrit Department.
Tea with the Vice-Chancellor.

14.30 — 15.05 : *Interview* :
Professor Siddheshwar Bhattacharya, Head of the Department of Sanskrit, Visva-bharati Uunlversity, Santiniketan.

15.45 — 16.30 : *Visit* to Government Sanskrit College, Calcutta.
Tea at the Government Sanskrit College, Calcutta.

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16.30 — 17.00 : *Visit* to Vangiya Sanskrit Siksha Parishad and *Interview* :
Dr. J. B. Chaudhuri, Secretary,
Meeting of Pandits

17.30 — 18.30 : *Reception* at the Ramakrishna Mission Institute of Culture.

20 30 : *Departure* for Cuttack.

CUTTACK : SUNDAY, 13*th January*, 1957.

5 25 : *Arrival* at Cuttak

9 15 — 11.10 : *Interviews* at Ravenshaw College :
Pt. Lingaraj Misra, President, Orissa Sanskrit Parishad, and Shri Chintamani Acharya, Ex-Vice-Chancellor Utkal University.
Shri S. Das, Ravenshaw College.

11 15 : *Departure* for Bhuvaneshwar by car.

12.30 — 13.00 *Visit* to Bhuvaneshwar Sanskrit Pathasala.

14 30 : *Departure* for Cuttack by car.

15 20 — 17 15 : *Interviews* at Ravenshaw College :
Shri Arta Ballabha Mahanti.
Pt. Nilakantha Das, Pro-Chancellor, Utkal University.
Dr. B. Prasad, D. P. I. Orissa.
Dr. Karunakar Kar, Ex-Principal, Skt. College, Puri.
Dr. Kunjabihari Tripathi, Head of the Skt. & Oriya Department, Ravenshaw College.
Shri Gauri Kumar Brahma, Ravenshaw College.
Pt. Binambar Acharya, Ravensha College.

CUTTACK : MONDAY, 14*th January*, 1957.

9.00 — 09.30 : *Interview* at the Circuit House
Dr. B. C. Das, Principal, Ravenshaw College.

10.00 : *Departure* for Bhuvaneshwar.

11 30 — 12.00 : *Call* on Dr. Hare Krushna Mahtab, Chief Minister of Orissa, Bhuvaneshwar.

12 00 : *Departure* from Bhuvaneshwar.

PURI : MONDAY, 14*th January*, 1957.

14.00 : *Arrival* at Puri.

15.00 — 18.30 : *Interviews* at Samanta Chandra College :
Dr. S. N. Acharya, President, Skt. Vishva Parishad, Puri.
Shri Ramchandra Mahapatra, Retired Principal, Sanskrit College.
Shri S. S. Bhagavatar, Urlam.
Shri Padmalochana Upadhyaya, Superintendent of Sanskrit Studies, Orissa.
Mm. Shri Damodar Shastri.
Shri Purna Chandra Tripathi, Assistant Superintendent of Sanskrit Studies, Orissa
Shri Lingaraj Misra, Lecturer in Sanskrit, S.C.S. College.
Pt. Basudeva Misra.
Pt. Ramachandra Misra, Kaviraj and
Pt. Prafulla Chandra Panda, Ayurvedacharya.

8 30 — 19.30 : *Visit* to Raghunath Library : Pt. Sadashiva Rath.

PURI : TUESDAY, 15*th January*, 1957.

09.15 — 09.35 : *Interview* :
Pt. Gineshwar Misra, Puri Jagannath Veda Karma Kanda Pathasala.

10.00 *Visit* to Sadashiva Misra Skt. College.
Visit to Gopa Bandhu Ayurveda College.

12.45 : *Departure* for Waltair.

WALTAIR : WEDNESDAY, 16*th January*, 1957

05 45 : *Arrival* at Waltair.

8 30 — 08.50 : *Visit* to Bhanoji Rao Library.

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09.00 — 09.20 : *Visit* to Paravastu Library.

10.00 — 12.20 : *Interviews* at the Circuit House :
Dr. V. S. Krishna, Vice-Chancellor, Andhra University.
Dr. C. Kunhan Raja, Head of the Sanskrit Department, Andhra University.
Shri K. Shriramamurti Sastry, M. R. College, Vizianagaram
Pro. G. J. Somayaji, Head of the Telugu Dept., Andhra University.
Shri K. V. Gopalaswami, Registrar, Andhra University.

13.30 — 15.00 : *Visit* to Andhra University.

15.05 — 15.40 : *Interviews* at the Circuit House :
Prof. D. V. Subba Reddy, Professor of History of Medicine, Andhra University.
Principal, Maharaja's Sanskrit College, Vizianagaram.

17.00 — 18.00 : *Meeting* of Pandits at the Circuit House.

21.40 : *Departure* for Rajahmundry.

RAJAHMUNDRY : THURSDAY, 17*th January*, 1957.

03.41 : *Arrival* at Rajahmundry.

08.00 — 10.00 : *Reception* and *Meeting* of Pandits at Gautami Vidya Peetham (at Nagavarapu Bucchi Abbay Chowtry)

10.30 — 12.35 : *Interviews* :
Shri K. Jagannath Rao Gopal Rao.
Shri D. Arka Somayajulu.
Shri K. Somasekhara Sastri, Skt. College, Modekurru.
Shri M. Seshasayi, Assistant Lecturer in Sanskrit, Government Arts College
Secretary, Veda-Shastra Parishad, Shri Bulusu Pappayya Sastri.
Mm. Shripada Krishna-Murti Sastri, Poet Laureate, Andhra.
Shri D. Ramakrishna Rao, R. K. Mission.
Shri C. Markandeya Sastri, Inspector of Sanskrit Schools, Andhra Pradesh.

12.50 — 13.30 : *Visit* to Andhra Historical Research Society and
Interviewed Shri R. V. Subba Rao.

14.30 — 15.30 : *Interviews* at Gautami Vidya Peetham :
Shri K. V. N. Appa Rao and
Shri M. Kameshwar Rao, Andhra-Girvan Vidya-Peetha, Kovvur.
Shri Varanasi Subrahmanya Sastri, Pithapuram.
Shri Peri Venkateswara Sastri, Principal, Sanskrit College, Akiripalli.
Shri S. Sriramulu.
Smt. M. Vedavati Tayiramma, Head Mistress, Elementary Sanskrit Schoo
Smt. Battula Kamaksamma, Principal, Women's Sanskrit College.
Shri V. Subba Rao, Government Training College.

16.00 — 17.00 : *Meeting* of Pandits.

17.50 : *Departure* for Vijayavada.

VIJAYAVADA : THURSDAY, 17*th January*, 1957

21 30 : *Arrival* at Vijayavada.

VIJAYAVADA : FRIDAY, 18*th January*, 1957

07.00 : *Departure* for Masulipatam.

MASULIPATAM : FRIDAY, 18*th January*, 1957

09.00 : *Arrival* at Chittigudur (on the way to Masulipatam)

09.00 — 09.45 : *Visit* to Narasimha Sanskrit College, Chittigudur.
Interview :
Principal S. T. G. Varadacharya.

10.00 : *Arrival* at Masulipatam.

10.00 — 10.40 : *Visit* to Sanga Veda Pathasala. (Vedaranya Temple).

10.55 — 11.25 : *Meeting* of Pandits.

11.25 — 13.00 *Interviews* at Sanga Veda Pathashala :
Swami Vidyashankara Bharati.

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Shri N. Sivakamayya, Lecturer in English, National College.
Shri G. S. N. Ramamurthi, Deputy Commissioner, H. R. & C. E. Department, Andhra Pradesh.
Dr. K. Narasimha Rao.
Shri V. Ananda Krishna Rao, Advocate.
Shri P. S. R. Krishna Sastri Dept. of Sanskrit and Telugu, Hindu College.
Shri C. Balakrishna Sastri, Secretary, Sanga Veda Pathasala.
Shri M. Seshachalam, Editor, 'Educational India'.
Students of Sanskrit Sahitya Samiti.

13.15 — 14.00 : *Lunch* at the Andhra Jatiya Kalasala.

14.00 — 14.30 : *Interview* at Andhra Jatiya Kalasala :
Shri S. T. G. Varadacharya, Principal.

14.30 : *Departure* for Vijayavada.

VIJAYAVADA : FRIDAY, 18*th January*, 1957.

16.00 : *Arrival* at Vijayavada.

16.40 — 18.45 : *Interviews* at Rama-Mohan Library :
Shri Kuppa Lakshmanavadhani, Shri Rama Sanga Veda Pathasala.
Shri T. Suryanarayana, Principal, S.R.R. & C.V.R. College.
Shri Kashi Krishnamacharya, Guntur.
Shri J. Madhava Rama Sarma, Andhra Christian College, Guntur.
Shri M. Venkatrama Sastri, Brahmana Gurukul Ashram.
Shri J. Purushottam, Lecturer in Sanskrit, S. R. R. and C. V. R. College.
Shri Kota Venkatachalam, Historian, Vijayavada.
Shri R. L. Somayaji, Advocate, Guntur.
Shri M. Venkata Sastri, General Secretary, Andhra Ayurveda Parishad.
Shri Challa Satyanarayana Sastri, Director, Nirukta Bharati,
Shri U. Krishna Sastri, Kakavaka.

19.00 — 20.00 *Reception* and *Meeting* of Pandits at Rama-Mohan Library.

20.00 : *Dispersal* (Conclusion of the First Lap).

SECOND LAP OF THE TOUR PROGRAMME

February 5th, 1957 to February 27th, 1957.

MADRAS : TUESDAY, 5*th February*, 1957.

11.00 — 13.00 : *Interviews* at Room No. 18, Madras University Department Buildings
Representatives of the University :
Shri K. Balasubramania Iyer, Member of Syndicate.
Prof. N. Venkata Rao, Head of the Telugu Department.
Prof. M. Mariappa Bhatt, Head of the Kannada Department.
Prof. S. Sankararajulu Naidu, Head of the Hindi Department.
Prof. R. P. Setu Pillai, Head of the Tamil Department.
Dr. Kunjunni Raja and
Shri S. Subrahmania Sastri, Department of Sanskrit.
Shri T. Chandrasekharan, Curator, Government Oriental Mss. Library.
Dr. T. V. Mahalingam, Professor of Archaeology.
Representatives of Sanskrit Department, Presidency College :
Shri T. K. Venkteswaran, Assistant Professor,
Shri K. Ramuni Nair,
Shri A. Venkatesan,
Smt. Sita Padmanabhan.
Smt. Devaki Menon, Professor of Sanskrit, Queen Mary's College, Madras, and
Smt. Sarah Joshua, Lecturer in Sanskrit, Queen Mary's College, Madras.

13.00 — 14.15 : *Visit* to Sanskrit Department, Madras University :
Seeing the work of the *New Catalogus Catalogorum*.

14.25 — 14.35 : *Visit* to Government Oriental Mss. Library.

14.40 — 17.12 : *Interviews* at the University :
Smt. Rukmini Devi, President, Kalakshetra, Adyar.
Dr. B. Govindaraj Shenoi, Dean, and
Shri Narayanaswami, Professor of Ayurveda, College of Integrated Medicine.

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Shri R. A. Gopalaswami, Secretary, Education Deptt.
Hon'ble Shri A.S.P. Ayyar, Judge, High Court, Madras.
Shri S. V. Ramamurti, Ex-Chief Secretary, Madras.
Hon'ble Shri P. V. Rajamannar, Chief Justice, High Court, Madras.

18.30 — 19.15 : *Visit* to Veda-goshthi at Kapaliswara Temple, Mylapore.

20.30 : *Dinner* at Dr. V. Raghavan's place.

MADRAS : WEDNESDAY, *6th February*, 1957

8.20 : *Visit* to Adyar.

8.20 — 8.50 : *Breakfast* at Smt. Radha Burnier's residence.

8.50 — 9.08 : *Visit* to Adyar Library.

9.08 — 9.45 : *Interviews* at the Library :
Smt. Ann Kerr, Director,
Smt. Radha Burnier,
Dr. E. R. Srikrishna Sarma,
Pt. V. Krishnamachari,
Shri Ramachandra Sarma,
Smt. Mary G. Patterson, Librarian.

9.45 — 10.00 : *Visit* to the Ramakrishna Mutt, Mylapore and its Publication Department and Library : President Swami Kailasananda.

10.05 — 10.35 : *Visit* to the Venkataramana Ayurvedic College and Dispensary.

10.37 — 11.30 : *Visit* to the Madras Sanskrit College, Mylapore.

11.35 — 13.15 : *Interviews* at the Kuppuswami Sastri Research Institute :
Shri K. Balasubramania Iyer, Secretary, Sanskrit College,
Shri K. Balasubrahmanya Sastri, Principal, Sanskrit College,
Shri S. Vishvanatha Sarma, Principal, and
Shri Venkata Subrahmanya Sastri, Lecturer, Venkataramana Ayurvedic College.
Representatives of Sanskrit Academy (Sanskrit Seva Samiti) :
Shri K. Balasubramania Iyer,
Prof. A. Shanmukha Mudaliar,
Shri K. S. Ramaswami Sastri,
Shri V. S. Venkataraghavacharya and others.
Pandits of the Sanskrit College :
Pt. Subrahmanya Sastri,
Pt. S. R. Krishnamurti Sastri,
Pt. K. Balasubrahmanya Sastri (Principal),
Pt. T. S. Kuppanna Sastri,
Pt. P. S. Srirama Sastri,
Pt. V. H. Subrahmanya Sastri,
Pt. Ramamurti Sastri,
Pt. K. A. Laxmana Sastri, Ex-Principal,
Pt. B. Subrahmaniya Sastri, Ex-Principal.

14.00 — 18.09 : Dr. A. Sankaran, Professor of Sanskrit, Vivekananda College.
Shri K. S. Ramaswami Sastri, Retd. Judge.
Prof. K. A. Nilakanta Sastri,
Dr. C. P. Ramaswami Aiyer, Ex-Vice-Chancellor (B.H.U.).
Shri M. Patanjali Sastri, former Chief Justice of India.
Shri K. Bhashyam, former Minister of Madras.
Shri V. A. Ramchandra Iyer, Head Master, P. S. High School, Mylapore.
Shri S. Subbiah, Ganesh & Co., Publisher of Tantric Texts Series.
Shri S. Varadachariar, former Judge, Federal Court.
Pt. K. L. V. Shastri, President, Dakshinadeshiya Skt. Pandita Parishad.
Pt. Shivaram.
Pt. Rajagopal and other representatives of the Old Boys' Assn., Sanskrit College, Mylapore.
Pt. Shrinivasachariar, Sanskrit Department, Pachaippa's College.
Representatives of the Ramakrishna Mission, Madras :
Swami Chinmatrananda,

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Swami Vimalananda,
Swami Svahananda, Editor, 'Vedanta Kesari',
Shri N. Subrahmanya Iyer, Head Master, R. K. Mission Boys' High School.
Smt. Subbulakshmi Ammal, R. K. Mission Girls' High School.
Smt. Chellamal, Head Mistress, Lady Sivaswami Iyer Girls' High School.

18.15 — 19.00 : *Reception* under the joint auspices of K.S.R.I. and the Madras Sanskrit Academy at 'Woodlands', Mylapore.

19.00 — 20.30 : *Entertainment* Programme in Sanskrit at 'Woodlands'.

MADRAS : THURSDAY, 7*th February*, 1957

7.00 : *Departure* for Kanchi.

KANCHI : THURSDAY, 7*th February*, 1957

9.15 : *Arrival* at Kanchi.

9.30 : *Call* on His Holiness Shri Shankaracharya.

9.30 — 11.35 : *Interviews* at the Math :
His Holiness Shri Shankaracharya.

Pandits of the Advaita Sabha :
Mm. Anantakrishna Sastri,
Shri Kashi Ghanapathi,
Pt. V. Subrahmanya Sastri.

14.00 — 16.06 : *Interviews :* at Veda Vedanta Vaijayanti School :
Prativadi Bhayankara P. V. Annangaracharlar.
Visit to Upanishad Brahma Math and its Mss. Library :
interview : Swami Ista Siddhindra.
Interviews at Somasundara Kanya Vidyalaya :

Representatives of the Sanskrit Academy of Kanchi :
Dr. P. R. Raghuraman,
Dr. P. S. Srinivasan,
Shri T. Rajamartanda Sastri, Hereditary Priest of Kamakshi Temple.
Shri Sitarama Mudaliar, President, Sanskrit Academy,
Shri Varada Tatacharya, Trustee of the Temple of Varadaraja,
Shri K. S. Tiruvenkatacharya,
Shri C. Shrinivasachariar.

16.10 : *Departure* for Sriperumbudur.

SHRIPERUMBUDUR : THURSDAY, 7*th February*, 1957

17.50 : *Arrival* at Sriperumbudur,

17.30 — 18.00 : *Tea* at the Ubhaya Vedanta Sanskrit College,

18.00 — 18.30 : *Visit* to Shri Ramanujacharya's Shrine,

18.30 — 19.15 : *Reception* at the Sanskrit College and
Interviews :
Shri C. Seshachalam, President, College Committee,
Shri Nammalvar Chettiar, Correspondent of the College,
Shri N. Seshadri Iyengar, Principal of the Sanskrit College,
Shri S. Krishnaswami Tatacharya,
Shri Shanmukha Sundara Gurrukkal, Teacher of Nyaya.

19.30 : *Departure* for Madras.

MADRAS : FRIDAY, 8*th February*, 1957

8.40 — 12.45 : *Interviews* at K.S.R. Institute :
Shri R. Sankarasubrahmanya Iyer (Demonstration of New Method of Teaching Sanskrit),
Shri Sundarakrishnamachariar, Principal, Hindi Vidya Pith,
Shri P. Sankaranarayanan, Professor of Philosophy, Vivekananda College, Madras,
Shri P. F. Davis, Sanskrit Department, Loyola College,
Pt. Jagadishwara astri.

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Shri R. Rangacharya, Deputy Secretary, Finance Department,
Mm. Kodavasal Narasimhachariar,
Shri Uttamoor T. Viraraghavacharya,
Shri C. Rangaswami Iyengar, Ubhaya Vedanta Granthamala,
Pt. V. Anantacharya,
Shri Venkatarajulu Reddiar, Retired Lecturer in Tamil, Madras University,
Shri C. Sankararama Sastri, Publisher of the Balamanorama Series,
Prof. A. A. Ramanathan, Professor of Sanskrit, Government Arts College,
Shri S. K. Ramanatha Sastri, Retired Lecturer in Sanskrit, Madras University,
Shri M. S. Rajagopalacharya, Srirangam.

14.15 — 16.10 : *Interviews* at the University :
Shri T. P. Srinivasavaradan, M.L.A., President, South India Teacher's Union & Head Master, Hindu High School, Triplicane,
Shri B. Balakrishna Joshi, Head Master, Hindu Theological High School,
Shri Gopalkrishna Aiyar, Head Master, Sir Muthiah Chettiar High Scchool,
Shri K. Venkataswami Naidu, M.L.A., former Minister in charge of HRCE Department, Madras,
Shri R. Bhaskaran, Professor of Politics, Madras University,
Shri D. Ramlinga Reddy, Professor, Law College,
Dr. A. L. Mudaliar, Vice-Chancellor, Madras University.

16.10 — 16.40 : *Tea* with the Vice-Chancellor at the University.

16.45 : *Call* on the Governor of Madras, Shri A. J. John.

18.30 : *Visit* to Parthasarathi Temple and the Veda Vedanta Vardhini, Triplicane.

19.00 — 20.30 : *Interviews* at the Temple :
Shri P. M. Srinivasachariar, President, Veda Vedanta Vardhini.
Shri S. Venkatarangam Chetti, Trustee of the Temple (on behalf of the Kakumani Adikesavulu Charities Sanskrit School).—Shri Seshachala Chetti.
Pt. Pakshiraja Iyangar.

20.30 : *Dinner* at Shri K. Balasubramania Iyer's place.

TIRUPATI : SATURDAY, *9th February*, 1957.

7.35 : *Departure* from Madras.

10.30 : *Arrival* at Tirupati.

11.00 — 12.25 : *Interviews* at the Guest House, T.T.D. :
Representatives of Chittoor Sanskrit Pracharini Sabha :
Shri N. Ramanatha Iyer, Secretary,
Shri K. Srinivasachari, Examination Secretary,
Shri A. Varadarajulu,
Shri V. S. Venkatanarayana, Smarta Dharma Mandal, Shankar Math,
Shri U. Subbarama Sastri, Principal, Veda College, Nellore,
Shri N.S. Krishnamurti, Nellore,
Shri M. Ramakrishnaiah, Advocate, Nellore.

15.15 — 16.45 : *Visit* to Shri Venkateshwara Oriental Institute, and Interviews at the Institute.
Shri J. Chenna Reddy, Director,
Shri K. Dakshinamurti, Sanskrit Department,
Shri P. Balakrishna Murthi, Telugu Department,
Shri K. S. Ramamurti, Assistant Editor, S.V.O.I. Journal,
Shri N. Subrahmanya Sastry, Curator,
Shri P. Balakrishna Murthi, Telugu Department.
Principal P. V. Seshagiri Rao, Shri Venkateswara Arts College.

17.05 — 17.35 : *Visit* to and *Interviews* at the Oriental College :
Shri T. P. Veeraraghava Sarma, Head of the Sahitya Department
Shri R. Rama murti Sarma, Head of the Vyakarana Department,
Shri T. K. V. N. Sudarsanacharya, Head of the Nyaya Department,
Shri K. Sathakopacharya,
Shri N. S. Rajagopala Tatacharya,
Shri E. Gopalakrishnamacharya,

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Shri T. A. Gopalan,
Shri N.C.V. Narasimhacharya,
Shri A. Hanumatchastry (Hindi Dept.).

18 50 — 19.50 : *Interviews* at the Guest House :
Mm. Satumadhavacharya, Ex-Principal, Oriental College,
Shri K. Narayana Rao, Member, Managing Committee, Madhava Siddhanta Unnahini Sabha, Tiruchanur,
Shri P. V. Ramanujhaswami, Chairman, Board of Studies in Sanskrit, Shri Venkateswar University,
Shri S. Govindarajulu, Vice-Chancellor, Shri Venkateswara University,
Shri C. Anna Rao, Executive Officer, T. T. Devasthanam,
Shri D. Y. Pillai, Head Master, S.V.O. Secondary School,
Shri T. Sivacharanam, S.V.O. Secondary School,
Head Master and Teachers of the Reorganised Oriental School, Yerpedu.

20.00 — 23.30 : *Visit* to the Shri Venkateswara Balaji Temple.

MADRAS : SUNDAY, 10*th February*, 1957.

04.35 : *Departure* from Tirupati.

10.30 : *Arrival* at Madras.

14 00 — 18.19 : *Interviews* at K. S. R. Institute :
Prof. P. A. Subrahmanya Iyer, Principal, Egmore Sanskrit School,
Shri T. K. Seshadrai, Secretary, Veda Sanskrita Vidyalayam.

Representatives of Adhyayana Sabha, Mylapore :

Shri Venkatasubrahmanya Sastri and others,
Sahiti Vallabha T. Sundaracharier,
Shri K. Chandrasekharan, Advocate,
Shri K. S. Patrachariya, Retired Professor of Mathematics,
Shri A. G. Venkatachari, Editor, "Dinamani",
Shri V. Ganapati Sarma, Chief Reporter, "The Indian Express",
Shri G. Krishnamurthi Iyer, Advocate.

Representatives of Ahobila Mutt Sanskrit College, Madhurantakam :

Shri T. Ramaswami, Principal,
Shri P. Raghavacharya,
Shri M. S. Narasimhachairar,
Shri N. Raghunatha Iyer Assistant Editor, "The Hindu",
Prof. S. Narasimham Principal, Agarchand Manmal Jain College,
Shri N. Mahadevan of Gemini Studio,
Shri T. K. Jagannathacharya, Editor, "Dharmika Hindu",
Shri Kowtha Suryanarayan Row, Swadharma Swaarajya Sangha,
Pt. Srivatsa Somadeva Sarma, Purana Expounder,
Pt. T. K. Ramchandra Sarma, Rigveda Ghanapathi,
Shri A. B. Sukhavanesvaran, Integral Coach Factory, Madras.
Agamacharyas :
Shri S. Vishwanathan, Mylapore,
Shri Swaminatha Gurukkal, Mylapore,
Shri Punyakoti Somasundara Gurukkal, T. Nagar,
Shri Konnur Bhashya Bhattacharya,
Shri M. Seshan, Secretary, Vaikhanasa Archaka Sangha.

22 24 : *Departure* for Chidambaram.

CHIDAMBARAM : MONDAY, 11*th February*, 1957.

7.41 : *Arrival* at the Annamalai University.

9.46 — 12 30 : *Interviews* at the University Guest House :

Annamalai University Sanskrit Department Staff :
Dr. C. S. Venkateshwaran, Professor of Sanskrit,
Shri K. A. Sivaramakrishna Sastri,
Shri P. Panchapagesha Sastri,

14.30
14.50 —

16—420

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Shri M. Nataraja Dikshitar,
Shri K. Srinivasachariar,
Shri V. Subrahmanya Sastri,
Shri V. K. Seshadri Acharya,
Shri P. Guruswami Sastri,
Shri M. S. Duraiswami, Professor of English,
Shri A. C. Subrahmanya Iyer,
Shri C. V. Srinivasachariar, Advocate, Chidambaram,
Shri A. Rajagopala Sastri
Shri Sundararam Iyer, Head Master, Ramakrishna Vidyasala High Schoo ,

14.30 : *Visit* to and *Reception* at the S.M.S. Vidyasala.

14.50 — 17.13 : *Interviews* at the Vidyasala :

Representatives from Mayuram :

Shri Y. Mahalinga Sastri, Retired Principal, Dharmapuram Oriental College,
Shri K. Rajagopala Satsri, Professor of Sanskrit Dharmapuram Oriental College,
Shri T. S. Ramchandra Sastri, Secretary, Amara BharatiSabha, Mayuram,
Shri Raghava Sastri, Sanskrit Teacher, Municipal High School, Mayuram.

Leading Citizens of Chidambaram :

Shri S. Ponnuswami Pillai, Correspondent, Arumukha Na alar High School,
Shri Ratnaswami Chettiar, Founder, Ramakrishna High School,
Shri A. Ratnasabhapati Pillai,
Shri H. Ramasubhrahmanyam Iyer, Manager, Ramakrishna High School,
Shri Tiruvenkata Nainar, Head Master, Pachaiappa's High School,
Shri P. B. Vishvabandhu Sastri.

Representatives of Sanskrit Schools and Sabhas :

Shri S. Ramasubba Sastri, Kulapati, R.M.S. Vidyasala,
Shri K. S. Narasinha Sastri, M. S. Vidyasala,
Shri Ashtagotram Venkatachariar, Vaishanva Pathasala,
Shri P. S. Krishnamurthy Sastri, Patanjali Vidyalayam,
Shri Mahadeva Sastri, Ponnambalam Sanskrit Vidyasala,
Shri R. Velayudham Pillai, Ramaswami Chettiar High School,
Shri C. T. Krishnamurti Iyer, Correspondent, R. K. Vidyalaya,
Shri Rajarama Iyer, Head Master, A. N. High School,
Shri Somasetu Dikshitar, Suhrit Sabha,
Shri Venkatesa Sastri, Jyautishika.

Representatives of the Temple Dikshitars :

Shri Jnanamurthy Dikshitar,
Shri A. S. Rajaganesa Dikshitar,
Shri N. S. Chidambareshwara Dikshitar,
Shri R. Ratna Dikshitar,
Shri T. Duraiswamy Ratna Dikshitar,
Shri Chandrasekhara Dikshitar,
Shri Rama Rangaswamy Dikshitar,
Shri Nataraja Dikshitar, Lecturer in Sanskrit, Annamalai University,
Shri Satchidananda Dikshitar,
Shri T. A. Tatacharhiar, Lawyer, Kallakuruchi,
Shri N. Krishnamurthy Iyer, Secretary, Sanskrit Vishva Parishad Branch,
Shri V. K. Nagaraja Iyer, Advocate,
Snri K. R. Nataraja Sastri, Advocate,
Dr. P. S. Srinivasa Iyer,
Pt. Devanathacharya of Ayangudipalayam,
Pt. Kuppuswami Ghanapathi,
Shri Sauriraja Bhattacharya,
Shri R. Narayana Sastri,
Sanskrit Pandit in Local High Schools.

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17.30 *Tea* with the Vice-Chancellor, Annamalai University.

18.30 : *Visit* to the Temple and *Reception* by the Citizens of Chindambaram.

21.37—22.42 : *Interviews* at the Guest House :

Prof. S. Vaidyanatha Ayyar, Head of Economics and Commerce Department, Annamalai University.
Dr. A. Chidambaranatha Chettiar, Professor of Tamil (Arts),
Shri R. Ramanujachariar, Prof. of Philosophy,
Shri L.P.K. Ramanathan Chettiar, Dean of the Faculty of Oriental Studies.

CHIDAMBARAM : TUESDAY, 12*th February*, 1957.

7.54 : *Departure* from Chindambaram.

TANJORE : TUESDAY, 12*th February*, 1957.

13.43 : *Arrival* at Tanjore.
Visit to and —

15.30 — 17.45 : *Interviews* at the Saraswati Mahal Library :

Representatives of the Advaita Sabha, Kumbhakonam :

Shri S. Vaidyanatha Iyer, Secretary,
Shri S. Mahalinga Iyer,
Shri Ramanatha Dikshitar, Samavedin, Sanskrit Pandit, National High School, Mannargudi,
Shri Narasimhacharya Ghanapathi, Head of the Annaswami Aiyangar Pathasala, Mannargudi,
Dr. Mahalingam Iyer, Govindakudi Veda Pathasala Kumbhakonam.

Representatives of Sanskrit School at Melattur :

Shri R. Sitarama Sarma,
Shri Kasi Laxmi Narayana Sastri,
Shri A. Raghunatha Sastri,
Shri M. S. Venkatarama Iyer,
Shri P. R. Nagesvara Sastri, Sanskrit Pathasala, Agara Mangudi,
Shri A. Krishnamurthy Sivacharya, Poondi.

Samagaanam by Shri Ramanath Dikshitar, Samadeva Srauti and Sanskrit Teacher, Marnargudi.

18.15 : *Visit* to Temple of Brihadisvara.

19.30 : *Visit* to and *Reception* at Lakshmi Skt. Vidyalaya.

TANJORE : WEDNESDAY, 13*th February*, 1957

7.00 : *Departure* for Tiruvaiyaru.

7.30 — 9.00 : *Visit* to and *Reception* at the Raja's College of Sanskrit and Tamil Studies.

9.5 — 10.12 : *Interviews* at the Raja's College :

Shri P. S. Krishna Rao, Correspondent Shrinivas Rao High School.
Shri R. Saundararajan, Head Master,
Shri V. Subrahmanya Iyer President, Bar Association,
Shri C. V. Rajagopalacharya, Chairman, Administrative Committee, Raja Veda Pathasala, Ammal Agraharam,
Shri B. K. Panchapagesha Iyer, Advocate,
Pt. Aghora Sarma, Sanskrit Teacher,
Shri H. Rajagoplan, Principal, and Shri Srinivasachariar, Vice-Principal, Raja's College,
Shri T. S. Rama Rao, Tamil Teacher, Shrinivasa Rao High School,
Shri S. Vijaya Raghavan, Proprietor, Shrinivasa Press,
Shri M. R. Subbaraman, Head Master and Manager, Sir Sivaswami Iyer School,
Shri D. Sesharama Sastri, Head Master, Raja Veda Pathasala,
Shri K. Subrahmaniam, Judicial Sub-Magistrate,
Shri T. R. Krishnamurty Iyer.

10.20 : *Visit* to Composer Shri Thyagaraja's Samadhi.
Departure for Tanjore.

11.52 — 12.22 : *Interviews* at the Sarasvati Mahal Library, Tanjore :

Shri S. Gopalan, Secretary, Sarasvati Mahal Library,
Shri Krishnaswami Mahadik, Rao Saheb.

14.00
16.00
18.00 —
18.50
21.00
22.00
7.50 —
8.40 —

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Library Staff :

Shri N. V. Venkata Subrahmanya Sastri,
Shri K. Vasudeva Sastri,
Shri N. S. Devanathacharya,
Shri V. Sundara Sarma,
Shri K. S. Subrahmanya Sastri,
Shri V. Shrinivasacharya, Librarian.

Representatives of Sanskrit Seva Samajam, Tanjore :

Shri V. Gopala Iyengar, Vice President.
Shri A. S. Ranganathachariar, Joint Secretary.
Shri P. Muttukrishna Sastrigal, Member.
Shri A. R. Laxminarasimha Iyengar, Advocate, Committee Member.
Shri S. Shrinivasa Iyer, Ex-Secretary, Tanjore, Teachers' Guild.
Shri Sundaresa Sarma.
Shri N. Seshadri Tatachariar, Committee Member.
Shri D. S. Balasubrahmanya Sastri.

14.00 : *Departure* for Tiruchirapalli.

TIRUCHIRAPALLI : WEDNESDAY, 13*th February*, 1957.

16.00 *Arrival* at Tiruchi and *tea* at Shri V. Seshasayee's Bungalow.

18.00 — 18.30 *Visit* to and *Reception* at Bala Gurukulam, Muttarasanallur.

18.50 *Visit* to Shri Ramakrishna Tapovanam, Tiruparaithurai and
Interviews :
Swami Chidbhavananda.
Shr R. Ramakrishna, Head Master, Vivekananda High School.

Visit to Srirangam Temple and *Reception* at the Vani Vilas Press.

21.00 *Reception* and *Dinner* at Srirangam High School, Srirangam

22.00 (Hosts : Shri K. V. Srinivasa Iyengar and others)

TIRUCHIRAPALLI : THURSDAY, 14*th February*, 1957.

7.50 — 8.10 *Interviews* at Shri Seshasayee's Bungalow.
Shri A. V. Gopalachariar.

8.40 — 12.05 *Interviews* at the National College :
Shri P. Vanchhanathan, Rameswaram Devasthanam Pathasala, Madura.
Shri Srikantha Sastri, Principal, R. D. Pathasala.

Representatives of Old Boys' Association of R. D. Pathasala :
Shri V. Janakiraman, Secretary,
Shri N. Ramasubrahmanyam and others,
Shri Ramasubrahamanyam, Sanskrit Lecturer, Madura College,
Shri K. V. Subrahmanya Sastri, Sanskrit Lecturer, Thyagaraj College, Madura.

Representatives of Saurashtra Sabha, Madura :

Shri K. B. Padmanabhayya,
Shri K. V. Ramamurthy,
Shri S. B. Krishnamacharya,
Shri S. Vaidyanath Sastri, Advocate, Pudukottai,
Shri V. Jayarama Iyer, President, Bar Council, Tiruchi,
Dr. P. S. Subrahmanya Sastrigal, Retired Principal, Sanskrit College, Tiruvayyaru,
Shri K. Mahadeva Sastri,
Shri A. Ramadesikachariar, Correspondent, Ahobil Mutt, Srirangam,
Shri C. V. Rajagopalacharya, Correspondent,
Shri Kundalam Rangachariar,
Shri Sauriraja Iyengar, Singam Iyengar Pathasala, Srirangam,
Shri Mahalinga Ghanapathigal, Veda Pathasala, Manekkal,
Shri S. M. Krishna Sarma (demonstrated Varnakrama),
Shri C. Kandaswami, Correspondent, Bala-Gurukulam, Muttarasanallur,

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Shri Mahadeva Iyer, "Amara Bharati" Representative,
Shri Sthanikam Parthasarathi Iyengar, Editor, Devasthana Patrika, Srirangam,
Shri R. Panchapagesa Iyer.

12.15 : *Lunch* at the National College.

13.25 — 16.25 : *Interviews* at the National College :
Shri V. B. Nataraja Sastrigal, Ayurvedic Doctor,
Shri Rama Sarma, Ayurvedic Doctor, Karur,

Representatives of the Sanskrit Sahitya Parishad :

Shri K. Tirumalaiswami Iyer, Vice-President,
Shri A V. Subrahmanya Iyer, Pazhuvur,
Shri M. K. Vaidyanatha Iyer, Members, Managing Committee,
Shri E. S. Sundaram Iyer, Treasurer,
Shri Rama Subrahmanyam, Member, Managing Committee,
Shri P. K. Nagaratna Sarma, Member, Managing Committee,
Shri M. V. Krishnamurthy Rao, Advocate, Member, National College Council,
Shri S. Annadurai Ayyar,
Shri A. V. Viswanatha Gurukkal, Allur.

Representatives of Advaita Sabha, Kumbhakonam :

Brahmasri Polagam Sundara Sastrigal,
Shri L. S. Parthasarathi Iyer, President,
Shri M. K. Vaidyanatha Iyer, Ex-Secretary,
Shri A. V. Subrahmanya Iyer, Secretary,
Shri V. Balagopala,
Rev. Fr. Sequiera, Principal, St. Joseph"s College,
Shri G. Varadachariar, Principal, National College,
Shri N. Ramaswami Iyer, Founder, and
Smt. Maithili, Sanskrit Lecturer, Seethalakshmi Ramaswami College,
Pt. Narayana Iyengar, Ayurveda Practitioner, Karur,
Shri R. V. Rama Iyer, Ayurveda Practitioner, Karur,
Pt. Bhoovarahacharya, Chettiar Sastra Pathasala, Karur,
Presentation of Svagata-Patrika, by Amara-Bharati representatives.

16.30 : *Reception* at the Seetalaksmi Ramaswami College.

17.00 — 19.30 : *Reception* on behalf of the Citizens of Tiruchi at the Saraswati Hall of the National College.

TIRUCHI, KEELAKADAYAM, TRIVANDRUM : FRIDAY. 15*th February*, 1957.

04.05 : *Departure* from Tiruchi for Trivandrum.

12.00 : *Arrival* at Tenkasi and then proceed to Keelakadayam by Car.

15.06 — 15.48 : *Interviews* at Keelakadayam :
Shri R. Krishnaswami Iyer,
Mm. Anantakrishna Sastri,
Panditaraja K. Sankarnarayana Sastri, Ex-Professor of Nyaya, Maharaja's College, Mysore.

16.00 — 16.50 : *Call* on His Holiness Shri Sankaracharya of Sringeri and and *Interviews*.

17.30 : *Departure* from Keelakadayam.

22.00 : *Arrival* at Trivandrum.

TRIVANDRUM : SATURDAY, 16*th February*, 1957.

08.45 — 09.15 : *Visit* to the Oriental Manuscripts Library.

09.15 — 09.45 : *Interviews* at the Library :
Shri S. Kunjan Pillai. Editor, Malayalam Lexicon and Director, Mss. Library,
Shri K. Mahadeva Sastri, Curator.

09.45 — 11.00 : *Visit* to Sanskrit College and *Interviews* :
Shri Gopala Pillai, Principal.

Members of the Staff of the College :

Shri Nilakantha Sastry,
Shri N. V. Damodaran.
Shri K. B. Panikkar.

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Shri Harihar Sastry,
Shri S. V. Krishnan,
Shri Guruswami Sastry.

11.08 – 11.27 : *Call* on Shri Ramunni Menon, Adviser to the Governor of Kerala.

11.40 – 12.50 : *Interviews* at the Park View Bungalow :
Shri Kerala Varma, Educational Secretary, Kerala State.
Shri N.E.S. Raghavacharya, Chief Secretary, Kerala State,
Shri Sundararajulu Naidu, Pro-Vice-Chancellor, Travancore University.
Prof. C. S Venkateswaran, D.P.I., Kerala Sate.

15.00 – 15.50 : *Visit* to the Sanskrit Department, Travancore University and
Interviews t
Prof. P. K. Narayana, Pillai, Head of the Department,

Staff of the Sanskrit Department :
Shri C. K. Narayana Kurup.
Shri Venkata Subrahmanya Iyer.
Shri A. G. Krishna Warriar.

15.50 : *Reception* at the Sanskrit College.

16.00 : *Call* on H. H. the Maharaja of Travancore.

17.00 : *Visit* to Padmanabhaswami Temple.

TRIVANDRUM : SUNDAY, 17*th February* 1957.

03.35 – 09.42 *Interviews* at the Park View Bungalow :

Representatives of the Chitrodaya Pandita Parishad :
Shri Justice R. Sankaranarayana Aiyar, President,
Shri K. Balarama Panikkar, Secretary,
Shri S. Neelakantha Sastri, Secretary,
Shri L. A. Ravi Varma, Retired Hon. Director, Palace Mss. Libarary.

10.30 – 11.30 : *Call* on the Governor of Kerala, Shri B. Rama Krishna Rao.

11.38 13.15 : *Interviews* at the Park View Bungalow .
Shri A. S. Narayana Pillai, Professor of Philosophy, Travancore University,
Shri Veda-Bandhu,
Shri Swaminatha Pillai, President, Devasvam Board,

Representatives of All-Kerala Sankrit Association .
Shri R. Karunakaran, President,
Smt. Saroja Nair,
Shri P. K. Gopakumar, Treasurer,
Dr. A. Lakshmipati, Principal, Ayurveda College.

17.05 -- 18.15 *Reception* at the Sanskrit College.

TRIPUNITTURA : MONDAY, 18*th February*, 1957.

04.00 *Departure* from Trivandrum.

62.00 : *Arrival* at Tripunittura.

9.25 – 11.20 : *Lunch* at the Elaya Maharaja's Palace.

13.47 — 15.32 : *Interviews* at the Palace :
Shri T. Rama Warriar, Retired Professor of Nyaya, Sanskrit College, Tripunittura.
Pt. Sankara Narayana Sastri, Retired Professor of Vyakarana.
Shri Achyuta Poduval, Professor, Sanskrit College,
Shri V. Rajaraja Varma.
Shri K. Mantitta Nambudiri, Nyaya Pandit.
Shri Setumadhava Dikshita, Mimamsa Pandit.
Shri A. Chandrabasan, Head of the Department of Indian Languages, Maharaja's College, Ernakulam.
Shri P. V. Krishnan Nair, Professor of Sanskrit and Malayalam, Maharaja's College, Ernakaulam.
Smt. Ambadi Katyayani Amma, Ernakulam.

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16.00 — 16.20 : *Visit* to the Sanskrit College (Ramavarma Sanskrit Kalalaya); seeing the Mss. Library

16.20 — 16.45 : *Interviews* at the College ;
Principal T. A. Warriar and Staff.

17.00 — 17.47 : *Call* on H. H. the Maharaja of Cochin.

18.30 — 19.30 : *Public Reception* at the "Woodlands', Ernakulam.

20.00 : *Dinner* at the Palace.

21.05 — 22.15 : *Interviews* at the Palace :
Shri K. R. Pisharoti,
Shri T. A. Warriar, Principal, Sanskrit College,
Vedic Recitation from Krishna Yajurveda by Shri K. Narayana Nambudripad.

KALADI : TUESDAY, 19*th February*, 1957.

07.00 : *Departure* from Tripunittura by Car.

09.00 : *Arrival* at Kaladi.

09.00 — 09.35 : *Visit* to Shri Ramakrishan Advaitashram and
Interview.
Shri Swami Atmananda, of Chittor Pathasla.

09.25 — 11.20 : *Visit* to Temple of Shri Adi Sankaracharya and Meeting Staff and Students of the Sringeri Mutt Pathasala, Kaladi.
Shri S. Krishna Sastri, Vedanta Teacher.
Shri N. N. Ramaswami Sastri, Veda and Kavya Teacher.

12.00 — 12.50 : *Interview* at the Advaitashram :
Shri Swami Agamananda,
Shri R. Ramasurbrahmanayam, Sanskrit Lecturer.
Shri C. K. Raman Nambiar, Retired Principal, Sanskrit College, Tripunittura.

12.50 — 13.00 : *Meeting* the staff of the High School.

13.00 : *Lunch* at the Advaditashrama.

14.00 : *Visit* to Shri Sankara College, Kaladi.

14.20 : *Departure* for Trichur.

TRICHUR : TUESDAY : 19*th February*, 1957.

16.00 : *Arrival* at Trichur by Car.

16.00 — 17.20 : *Interviews* at the Government Guest House (Ramanilayam):
Shri P. K. Subrahmanaya Iyer, Retired High Court Judge, Travancore, President, Akhila Kerala Sanskrit Sahitya Parishad.
Shri P. V. Rama Iyer, Principal, Shri Vilakantha Sanskrit College, Pattambi.
Representatives of the Sahitya Dipika Sanskrit College, Parvaratty :
Shri P. T. Kuriakkos, Principal.
Shri P. C. Vasudeva Elayath, Nyaya Teacher.
Shri P. K. Francis.
Shri A. B. Shanmukha Nair, Head Master, School Section,
Shri A. B. Nair.
Shri K. V. Narayana Sastri, Retired Principal Sanskrit College Pattambi.
Shri K. Narayana Pisharati, Head Master, Government High School.

17.40 — 18.30 : *Reception* at Shri P.K. Subrahmanya Iyer's' place on behalf of Trichur branch of Sanskrit Vishva Parishad and *Interviews* :
Shri S. Hariharan, Secretary, Sanskrit Vishva Parishad.
Shri A. Narayana Nambudripad, Lecturer in Malayalam and Tamil.
Shri A. Krishna Pisharoti, President, Sanskrit Vishva Parishad, Trichur Branch.
Shri Erangalur Narayana Nambudri, Rajarshi Secondry Sanaskrit School.
Shri P. S. Subbarama Pattar.
Smt. Svarnalata G. Shenoy, Lecturer in Sanskrit, St. Mary's College.
Visit to Siva Temple.

19.30 : *Dinner* at Shri P. K. Subrahmanaya Iyer's place.

TRICHUR : WEDNESDAY, 20TH *February*, 1957.

09.00 — 10.42 : *Interviews* at the Government Guest House.
Shri P. K. Koru, Retired Professor of Mathematics, Government College, Tellicherry.
Shri K. Nilakanthan, Nambudripad, Retired Managing Director, 'Matrubhumi''.
Shri K. Rhma Varma, Professor of Sanskrit, Government Training College, Trichur.

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01.55 — 11.45 : *Visit* to Vadakke, Naduvil and Tekke Maths and their Mss. Library : recital of the Rgveda.

14.45 — 15.45: *Interviews* at the Government Guest House
Shri Acyuta Menon, Retired Judge.
Shri P. Krishnan.

17.07 : *Departure* for Bangalore.

BANGALORE: THURSDAY, 21*st February*, 1957.

08.35 : *Arrival* at Bangalore.

10.45 — 13.40 : *Interviews* at the Vidhana Saudha :
Shri R. Srinivasan, Secretary, Education Department, Mysore State.
Shri C. Narasimha Murti, D.P.I., Mysore State.
Shri C. K.a Ranganathacharya, Inspector of Sanskrit Schools.
Shri A. N. Murti Rao, Retired Professor of English, Officer-in-Charge of the Department of Cultural Activities.
Shri D. V. Gundappa, Gokhale Institute of Public Affairs.
Shri K. Sampatgiri Rao, Principal, National College,
Shri H. Rangacharya, Member, Executive Council, Sanskrit Academy.
Shri G. K. Tammannacharya, Secretary, Sanskrit Academy.
Shri B. Venkateshachar, Retired Director, Indian Institute of Science.
Shri Yajna Vitthalacharya, Senior Pandit.
Shri Swami Yatishvarananad, President, Ramkirshna Mutt, Bangalore.

Representatives of Mahila Seva Samaj :
Smt. Kamalamma Dasappa, Hon Secretary.
Smt. Kumudinibai, Member.

14.42 — 15.00 : *Interviews* at Vidhana Saudha :
Dr. Parthonarayana Pandit, Principal, Jaya Chamarajendra Institue of Ayurveda.
Shri S. Subbayya Sastri, Lecturer in Sanskrit, Central College.

15.15 — 15.35 : *Call* on the Education Minister, Shri Kadidal Manjappa.

15.45 — 16.30 : *Interviews* : Representatives of the Karnatak University:
Shri D. C. Pavate, Vice-chancellor, Karnataka University,
Dr. S. C. Nandimoth, Principal, Basaveshvar College, Bagalkgote.
Shri P. M. Nadagauda, Member, Syndicate, Karnatak University.
Shri B. N. Vijayadeva, Member, Sanskrit Board.

16.52 — 17.10 : *Visit* to the Indian Institute of World Culture.

17.15 — 17.28 : *Visit* to Shri Rama Krishna Ashram.

17.33 — 17.50 : *Tea* at the Gokhale Institute of Public Affairs.

18.00 — 18.45 : *Reception* at the Vidhana Saudha by the Government of Mysore.

19.00 — 19.25 : *Visit* to Karnic Vaidika Dharma Pathasala.

19.30 — 20.15 : *Public Meeting* at the Gokhale Institute of Public Affairs.

BANGALORE : FRIDAY, 22*nd February*, 1957.

7.30 : *Departure* for Siddhaganga by Car.

8.30 — 9.20 : *Visit* to Sanskrit Pathasala at Siddhaganga, and *Interview*.
Shri Sivakumara Swamigalu.

10.00 — 11.00 : *Meeting* of Teachers and Students.

11.00 : *Visit* to the Temple on the hill.

12.00 : *Lunch* at the Siddhaganga Mutt.

13.30 : *Departure* for Bangalore.

14.50 — 15.30 : *Interviews* at the Vidhana Saudha : Bangalore.
Shri Adya Rangacharya, All India Radio,
Shri Masti Venkatesa Iyengar.

15.42 — 16.00 : *Visit* to the Mythic Society.

16.05 — 16.35 : *Visit* to and *Reception* at Shri Chamarajendra Sanskrit College

16.35 — 16.47 : *Visit* to Kannada Sahitya Parishad.

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16.50 — 19.00 : *Interviews* at Sri Chamarajendra Sanskrit College :
Shri Chidambara Swami, Chidambara Ashrama, Gubbi.
Mm. K. X. Krishnamurti Sastri Poet Laureate in Sanskrit, Madras Government.
Shri M. P. L. Sastri, M. L. A.

Representatives of Pandita Mandala :
Shri C. Anantachar.
Shri G. R. Srinivasachar.
Shri Y. Chandrasekhara Sastri, Retired Principal, Chamarajendra Sanskrit College.
Shri Siddhapparadhya, Principal, Chamarajendra Sanskrit College.
Shri Agamika Krishna Dikshit (Saivagama), Bangalore,
Shri Sitarama Somayaji (Saivagama), Mysore.
Shri Keshavashiva Ghanapathi (Rigveda).
Shri G. Narayana Batta (Shukla-Yajurveda).
Shri Gopalakrishna Somayaji (Samaveda).
Shri Ghanapathi Anantachar (Krishna-Yajurveda).
Shri Laxminarayana Sastri, } Professors
Shri Virareghavachar, } Sahitya and
Shri Gurushanta Sastri. } Shastras
Shri Arya Krishnamacharya, }
Shri P. V. Narasimha Rao, Vice-Pesident, Sanskrit Prachar Sangh.
Shri Vasudeva Ballala.

18.15 — 19.15 : *Interviews* at Vidhana Soudha by a Committee of the Commission :
Shri Justice N. Srinivasa Rao.
Shri Justice Humbe Gouda.

19.20 — 20.00 : *Visit* to Mental Health Institute and *Interview* :
Dr. M. V. Govindaswami, Director.

22.05 : *Departure* for Mysore

MYSORE : SATURDAY, 23*rd February*, 1957.

5.25 : *Arrival* from Bangalore.

8.20 — 12.00 : *Interviews* at the University of Mysore ;
Shri T. N. Srikanthaiah, Professor of Kannada.
Dr. B. Kuppuswami, Professor of Psychology.
Shri Sivarama Sastri, Professor of Sanskrit.
Tea with the Vice-chancellor Dr. K.V. Puttappa.
Interviews :
Shri K.V. Puttappa, Vice-Chancellor, Mysore University.
Shri A.C. Deve-Gowda, Principal, University Teachers College.
Call on the Swami of Pejavara Mutt, Udipi and *Interview* of the Swamiji by a Committee of the Commission.
Shri C. D. Narasimhiah, Principal, Maharaja's College,
Prof. N. A. Nikam, Professor of Philosophy,
Shri Srikantha Sastri,
Shri K. S. Y. Thotappa, Professor of Political Science,
Shri N. Laxminarayanan, Lecturer, Government College of Indian Medicine.
Shri H. Rangaswami Iyengar, Retired Curator, Oriental Mss. Library.
Shri Marulasiddhayya, Sanskrit Department.

12.10 — 12.55 : *Visit* to and *Reception* at the Oriental Mss. Library and *Interviews* with the Members of the Staff of the Library.

14.35 — 17.17 : *Interviews* at the Maharasja's Sanskrit College :
Shri M. Yamunacharya, Retired Professor of Philosophy,
Shri S. Ramchandra Rao, Assistant Professor of Sanskrit,
Dr. V. Padmarajiah, Proyessor of Philosophy,
Shri Tirunarayana Iyengar, Assistant Professor of Sanskrit,
Shri K. Seshacharya, Retired Teacher of Astronomy,
Shri H. N. Raghavendrachar, Retired Professor of Philosophy, Maharaja's College.
Shri H. Yoganarasimham, formerly Principal, Maharaja's Sanskrit College, Mysore now in AIR, Bangalore,
Shri M. Ramaswami, Member, Governing Body, Sanskrit College,

17.20 —
17.50 —
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14.30 —

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Shri M. R. Venkatasubba Sastri, Ex-Principal, Sanskrit College.
Shri J. N. Krishna Iyengar, Assistant Librarian, University Library.
Shri Narayanasami Dikshitar and other Teachers of Veda,
Teachers of Sastras.
Shri Mallikarjuna Sastri, Principal,
Shri S. L. Srikanthiah, Lecturer in Mathematics.

17.20 — 17.40 : *Visit* to the Library of the Sanskrit College and the Palace Mss. Library.
Meeting Staff and Students.

17.50 — 18.15 : *Visit* to Parakala Swami Mutt and *Interview* with the Swamiji,

MYSORE : BANGALORE: SUNDAY, *24th February*, 1957.

9.17 — 9.57 : *Interviews* at the Government Guest House :
Shri Alwar Tirumalai Iyengar, Principal, Veda-Vedanta Bodhini Sanskrit College, Melkote,
Shri N. S. Krishnammacharya, Teacher, V.B. Sanskrit College, Melkote.

11.00 — 11.50 : *Visit* to Sivaratresvara Pathasala (Siddhalingayya Virasaiva Sanskrit Veda Jyotisa Pathasala).
Interview with the Swamiji :

12.05 — 12.45 : *Visit* to Saiva Silpa Brahmarshi Gurukulam Silpa Vidyalaya,
Visit to Kamakamesvari Temple.
Visit to the Shrine of Siddha Lingesvara.

15.45 : *Departure* for Bangalore.

19.30 : *Arrival* at Bangalore.

20.30 : *Visit* G. P. Vidyabhivardhini Pathasala.

21.00 : *Dinner* at Shankara Mutt, with Shri V.S. Ramachandra Sastri.

BANGALORE : MONDAY, *25th February*, 1957

7.45 — 8.25 : *Interview* at State Guest House :
Dr. C. V. Raman.

9.00 : *Departure* for Hyderabad.

HYDERABAD : TUESDAY, *26th February*, 1957.

5.55 : *Arrival* at the Kachiguda Junction.

9.10 — 12.00 : *Interviews* at Dilkush Guest House :
Shri S. A. Iyengar, Secretary, Education Department, Andhra Pradesh,
Shri D. S. Reddy, D.P.I., Andhra Pradesh,
Shri K. Sitaramayya, In-charge of Mss. Library, Osmania University.
Shri S. Aravamuda Iyengar, formerly Member, Nizam's Executive Council.
Shri C. M. Venkataraghavacharya, Gadwal Sanskrit Pathasala,
Shri T. Srinivasa Raghavacharya, Ramayana Lecturer,
Shri T. Virabhadrudu, Retired Proffessor of English, Osmania University.
Shri Sitaraman Rao, Lecturer, Osmania University,
Shri Gunderao Harkaro, Retired Judge.

12.30 — 13.00 : *Visit* to Osmania University: Sanskrit Academy and Mss, Library.

13.15 — 13.45 : *Visit* to Munnalal Sankrit College, Secundarabad;
Interview with the Staff and the Management.

14.30 — 17.23 : *Interviews* at the Dilkush Guest House;
Shri Khanderao Deshpande, Department of Saskrit, Osmania University,
Shri B. R. Sastri, Professor of Sanskrit, Nizam's College,
Shri K. Laxmiranjanam, Proffessor of Telugu, Osmania University,
Dr. Wahiuddin, Professor of Philosophy, Osmania University.
Shri Shubhamohan Lal, Reader in Indian Philosophy, Osmania University.
Shri B. V. Subbarayadu, Hyderabad Branch of Chittoor Pracharini Sabha,
Shri M. D. Gadgil, Retired Engineer.
Shri K. Laxmana Sastri, Assistant Director, Information and Public Relations Department, Andhra Pradesh ; Secretary, Sanskrit Visva Parisad (Hyderabad Branch); Organiser, Yadagiri Sanskrit Vidyapeetham,
Shri Vithalrao Deshpande, Retired High Court Judge,
Shri K. V. Subrahmanya Sastri, Principal, Yadagiri Sanskrit Vidyapeetham.

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18.15 — 19.00 : *Visit* to Vedanta Vardhini Sanskrit College, Srinivasa Balaji Bhavan,
19.20 — 20.00 : *Visit* to Viveka Vardhini College : Meeting of Sanskritists.
20.30 : *Dinner* at Srinivasa Balaji Bhavan.

HYDERABAD: WEDNESDAY, *27th Februaary*, 1957

9.00 — 11.47 : *Interviews* at the Dilkush Guest House ;
Shri Kashinatharao Vaidya, Ex-Speaker, Hyderabad Legislative Assembly,
Dr. M. Rama Rao, Professor of History, Nizam's College,
Dr. P. Srinivasachari, Director of Archaeology,
Dr. M. Nizamuddin, Professor of Persian, Osamania University,

Repesentatives of the Council of Sanskrit Education :

Shri Mukundadas Mohanlal Malani, President, Sanskrit College, Mayor, Secunderabad,
Shri K. K. Shathakopa Ramanujacharya, Principal, Vedanta Vardhini College,
Shri Ray Barkat, Chairman, V.V. Sanskrit College Committee,
Shri Rangachari, Organiser V. V. Sanskrit College,
Shri K. Laxmana Sastri,
Shri M. Soundararajan, Secretary, Concil of Sanskrit Education.
Shri B. V. Subbarayadu.

Representatives of Shri Munnalal Sanskrit Pathasala:

Shri Vishwanatha Sarama and others,

Representatives of Sanskrit Bhasha Prachar Samiti, Hyderabad :

Dr. Gayaprasada Sastri,
Prof. Madhekar,
Shri Baladeva Sarma and others.
Dr. D. V. Avadhani, Reader in Telugu, Osmania University,
Shri Balavantarao Ghate, Railway Claims Commissioner.

12.00 — 12.55 : *Call* on Shri B. Gopala Reddy, Home Minister, Andhra Pradesh.
14.00 — 15.20 : *Interviews* at the Dilkush Guest House :
Shri M. Narayana Sastri, Vice-Principal, Punnur Sanskrit Kalasala.
Shri M. Soundararajan, Secretary, Council of Sanskrti Education.
Shri Vamshidhar Vidyalankar, Retired Professor of Hindi, Osmania University.
17.00 *Call* on the Governor of Andhra Pradesh, Shir C.M. Trivedi,
18.30 *Dispersal* (Conclusion of the Second Lap).

THIRD LAP OF THE TOUR PROGRAMME March 18, 1957 to March 27, 1957.

GAUHATI : MONDAY, *March*, 18, 1957.

07.35 *Departure* from Calcutta by plane.
10.15 *Arrival* at Gauhati.
12.00 — 13.00 *Interviews* at the Circuit House :
Shri Omeokumar Das, Education Minister, Assam.
Pt. Sadananda Nyaya-Tarka-Tirtha,
14.15 — 14.55 : *Visit* to the Historical and Antiquarian Department of the Government of Assam.
15.05 — 17.45 : *Interviewws* at the Circuit House :

Representatives of Assam Sanskrit Association :

Shri Divakar Goswami, Ex-Director of Public Instruction, Assam.
Shri K. N. Dutta, Assistant Director of Public Instruction, Assam.
Pt. Jibesvara Goswami, Tarka Teertha, Teacher, Shri Krishna Vidyalaya,
Pt. Narayanadeva Misra, Barapeta,
Prof. Brajendra Kumar Acharyya,
Dr. Birinchi Kumar Barua, Professor of Assamese, Gauhati University,

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Representatives of Sanskrit Sanjivani Sabha:

Pt. Manoranjan Sastri,
Pt. Purushottam Bhattacharya,
Shri Goswami,
Dr. R. R. Sarma, Head of the Department of Philosophy, Gauhati University.

18.00 — 18.40 *Tea* at the residence of Professor B.K. Barua.

18.50 *Visit* to the Office of Assam Sanskrit Board and *Interviews*:
Shri Jibeswar Sarma, Secretary.

19.00 — 19.30 *Visit* to and *Reception* at the Munikula Asrama,

GAUHATI : TUESDAY, *March*, 19, 1957.

17.30 *Visit* to Vasishtha Asrama.

08.30 *Visit* to Kamakhya Temple and *Interview* :
Shri Panchanan Sarma, Secretary Bharati Tantrik Union, Kamakhya.

10.40 — 12.10 *Interviews* at the Circuit House
Shri Prendhar Chaudhari, Curator, Assam State Museum.
Shri Tirthanath Sarma, Principal, Pragjyotish College.
Shri Amarendranath Goswami, Cotton Collegiate School.
Shri Mahendranath Sastri.
Shri Jagadishwar Sarma, Kaviraj.
Shri Kamakhya Ram Barua.

Representatives of Assam Sanskrit Pandit Parishad

Pt. Kanakachandra Kavyatirtha, President,
Shri Bipin Chandra Goswami,
Shri Dharmanath Tarkatirtha,
Shri Ganganath Chakravarti, Siromani.

14.10 *Departure* for Calcutta by plane.

CALCUTTA : TUESDAY, *March*, 19, 1957.

16.30 *Arrival* from Gauhati.

19.30 *Departure* for Banaras.

BANARAS : WEDNESDAY, *March* 20, 1957.

09.30 *Arrival* from Calcutta.

11.30 *Reception* at the Sanskrit Mahavidyalaya: Introduction of the Staff, Banaras Hindu University.

11.40 — 18.52 : *Interviews* at the Sanskrit Mahavidyalaya:
Mm. Giridhar Sharma Chaturvedi, Ex-Director, Sanskrit Studies, Banaras Hindu University,
Pt. Mahadeva Shashtri Pandeya, Principal, Sanskrit Mahavidyalaya, Banaras Hindu University,
Pt. Ramchandra Dikshitar, Director, Sanskrit Studies, Banaras Hindu University,
Pt. Lakshminath Jha, Dean, Faculty of Oriental Learning,
Pt. Vishvanath Pandeya, Vedacharya, Dean, Faculty of Theology.
(Break for Lunch).
Pt. Raj Narayan Sharma, Head of the Vyakarana Department.
Pt. Rama Vyas Jyotishi, Head of the Jyotish Department,
Pt. Vamacharan Bhattacharya (Nyaya).
Pt. Ram Kuber Malaviya (Sahitya),
Pt. A. Subrahmanya Shastri (Mimansa),
Pt. Hiravallabha Shastri (Sankhya-Yoga),
Pt. Ramanath Dikshit (Veda).
Shri Dalsukh Malvania (Jain Logic),
Shri Mahendra Kumar Jain (Buddhism),
Pt. Rajeshwar Datt Sastri (Ayurveda),
Dr. G. B. Ghanekar (Medicine),
Dr. Suryakanta, Professor of Sanskrit, College of Indology.

17.00 : *Tea* at the Sanskrit Mahavidyalaya,
Dr. Raj Bali Pandeya, Principal, College of Indology,
Smt. Padma Misra, Lecturer in Sanskrit, Women's College,

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Shri N. K. N. Telang,
Shri D. C. Guha,
Dr. B. L. Atreya, Professor of Philosophy, Banaras Hindu University,
Prof. J. S. Yajnik, Hon. Professor of Religion,
Dr. V. S. Agrawala, Professor of Art and Architecture, College of Indology,
Prof. V.V. Narlikar, Professor of Mathematics, Banaras Hindu University.

Representatives of Panchaga Vibhag :

Shri Krishnachandra Acharya Muniji, Parshvanatha Vidya-shram, Banaras Hindu University.

20.30 : *Dinner* at Dr. T.R.V. Murti's residence.

BANARAS: THURSDAY, *March*, 21, 1957.

08.45 — 09.00 : *Call* on Dr. Bhagwan Das.

09.00 — 09.45 : *Visit* to the Banaras Government Sanskrit College

09.55 — 16.00 : *Interviews* at Banaras Government Sanskrit College :
Pt. Kuber Nath Shukla, Principal, Government Sanskrit College,
Mm. Narayan Shastri Khiste, Retired Principal, Government Sanskrit College,
Pt. Prakash Chandra Gaur, Inspector of Pathashalas, Uttar Pradesh,
Pt. Alakh Niranjan Pandey, Assistant Inspector of Pathashalas, Banaras Division,
Pt. Ram Naresh Misra, Officer on Special Duty, Sanskrit University, Banaras,
Dr. Subhadra Jha, Librarian, Sarasvati Bhavan Library.

Pandits in the Government College:

Pt. Badrinath Shukla,
Pt. Bhagawat Prasad Misra,
Pt. Shri Raghunathaji Sharma,
Pt. Muralidharji,
(Break for Lunch)

Professors in the Government Sanskrit College :

Pt. Anant Shastri Phadke,
Pt. Gopal Shastri Nene (Retired),
Pt. Avadh Behari Tripathi, Jyotishi,
Pt. Jagannath Upadhyaya,
Pt. Mukund Shastri Khiste,
Dr. Nilkantha Joshi,
Shri Mamraj Datta Kapil,
Smt. Yamuna Devi Pathak, Lecturer in Sanskrit, Banaras Hindu University.

16.08 — 16.50 : *Visit* to Sarasvati Bhavan Library and *Interview* :
Pt. Vibhuti Bhushan Bhattacharya, Assistant Librarian.

16.55 — 17.57 : *Interviews* at the Vidhana Saudha, Bangalore.
Pt. Brahma Datta Jijnasu, Principal, Panini Vidyalaya,
Pt. Gopal Shastri, Darsana-Kesari,
Pt. Dhundhiraj Shastri, Principal, Nityanand Veda Vidyalaya,
Representatives of
(i) Chowkhmba Sanskrit Series,
(ii) Messrs, Motilal Banarasi Das,
Shri Bhavani Prasad, Secretary, Sanskrit Pracharini Sabha, Azamarh.
Shri Kishori Madholal, Newada,
Shri Ramshanar Bhattacharya, Secretary, Varanseya Sanskrit Samsad.
Shri Ahibhushan Bhattacharya, M. A.

18.30 — 19.45 : *Meeting* Pandits of Varanasi at Agastya Kunda:
Reception by Shri Kashi Vidvat Parishad.

20.00 : *Dinner* at Lachhmandas Guest House by the Vice-Chancellor, Banaras Hindu University.

21.10 — 21.45 : *Interviews* at the University Guest House :
Demonstration of the method of teaching in Panini Vidyalaya,
Pt. Ananta Shastri Phadke introducing Basic Sanskrit Course (by correspondence).

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BANARAS: FRIDAY, *March* 22, 1957

08.00 : *Breakfast* at Dr. Suryakant's residence,

09.30 — 10.40 : *Visit* to Shri Vallabharam Shaligram Sanga Veda Vidyalaya, Ram Ghat, and *Interviews* :
Pt. Rajeshvar Shasri Dravid, Principal,
Pt. Hari Ram Shukla, Vice-Principal,
Prof. V. V. Deshpande,
Shri Devanayakacharya,

11.15 — 12.35 : *Visit* to Birla Mahavidyalaya, Lal Ghat and *Interviews* :
Pt. Sabhapati Upadhyaya, Principal,
Pt. Ramajna Pandey,
Pt. Ramanuj Ojha,
Shri Seth Jugal Kishor Birla.

13.40 — 15.00 : *Call* on the Maharaja Saheb of Banaras and *Lunch* with the Maharaja at the Ramnagar Palace.

15.50 — 18.30 : *Visit* to Goenka Mahavidyalaya and *Interviews* :
Pt. Kali Prasad Misra, Retired Principal, Sanskrit Mahavidyalaya, Banaras Hindu University,
Pt. Kamalakant Misra, Principal, Goenka Mahavidyalaya,
Pt. Shrikrishna Pant, Librarian, Goenka Mahavidyalaya,
Pt. Mahadeva Sharma Upadhyaya, Principal, Sannyasi Mahavidyalaya.
Pt. Ram Govind Shukla, Professor, Sannyasi Mahavidyalaya,
Pt. Kailas Chandra Jain, Principal, Syadvada Mahavidyalaya,
Shri Raj Narayan Shukla, Secretary, Kashi Vidvat-Parishad,

Representatives of Vaidika Mandal :
Pt. Kedarnath Sarma, Vice-President,
Pt. Gopal Chandra Misra,
Pt. Srikrishna Vaman Deva,
Pt. Tara Charan Bhattacharya,
Pt. Purnachandra Acharyaji,
Shri Nagesh Upadhyaya,
Pt. Sitaram Shastri,
Pt. Sitaram Jha,
Pt. Dinanath Shastri,
Shri Brahma Shankar Shukla, Secretary, Tulasi-Pustakalaya,

19.30 — 21.00 : *Visit* to Vaidika Mandal, Brahmanal, Varanasi Vedic Recital from all Vedas and Sakhas at the Ramanuja Mahavidyalaya,

21.00 — 21.30 : *Call* on Pt. Ram Yashas Tripathi,

ALLAHABAD : SATURDAY, *March* 23, 1957.

06.00 : *Departure* from Banaras,

09 37 : *Arrival* at Allahabad,

11.45 — 16.06 : *Interviews* at the Ganganath Jha Research Institute .
Mm. Dr. Umesh Misra, Director, G. J. Research Institute,
Dr. B. N. Jha, Vice-Chancellor, Allahabad University,
Dr. Baburam Saksena, Ex-Head of Skt. Dept.
Shri Jayakishor Jha, Saudhamini Sanskrit Pathasala,
Shri Krishnakant Shukla, Shri Sarayeuparina Brahmen Sanskirt Vidyalaya,
Dr. P. K. Acharya, Ex-Head of the Department of Sanskrit, Allahabad University,

16.20 — 16.55 : *Visit* to Sanskrit Department, Allahabad University and *Interviews* :
Prof. K. C. Chattopadhyaya, Reader in Sanskrit and Acting Head of the Sanskrit Department, Allahabad University,

17 10 — 18.30 : *Interviews* at the Ganganath Jha Research Institute.
Prof. R. N. Kaul, Head of the Department of Philosophy,
Prof. U. N. Tiwari, Department of Hindi,
Shri A. S. Rama Aiyar, Accountant General, Uttar Pradesh.

Representatives of Sanskrit Pathashalas :
Pt. Shashamani Misra, Principal, Shivasharama Sanskrit Pathashala
Pt. Bhupendrapati Tripathi,
Pt. Ramishankar Dvivedi, Principal, Hariram Sanskrit Vidyalaya,

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Pt. Sitaram Acharya, Rama Deshik Sanskrit Vidyalaya,
Pt. Mahanand Dvivedi, Mahanirvana Veda Vidyalaya,
Pt. Shivdarshan Tripathi, Karavir Vidyalaya,
Pt. Krishnakant Shukla,
Pt. Nrisinhanath Chaturvedi,
Pt. Dharanidhar Shukala, Venimadhav Sanskrit Vidyalaya,
Pt. Rama Khilawan Tripathi
Pt. Sangamlal Shastri, Secretary Prayag Vidvat Samiti
Shri Govinda Krishna Pillai, (Retired Engineer) Institute of Indology

18.30 — 19.30 : *Public Meeting* :

AYODHYA : SUNDAY *March* 24, 1957.

04.20 : *Departure* from Allahabad.

09.30 : *Arrival* at Ayodhya,

14.00 — 15.00 : *Visit* to and *Reception* at Nisshulka Gurukula Mahavidyalaya and *Interviews* :
Swami Tyaganand, Vice-Chancellor,
Shri Kamalakant Shukla, Principal,
Shri Viveka Mitra (Staff Member).

15.35 — 18.35 : *Visit* to Rajagopal Sanskrit Pathasala and *Interviews* :
Mm. Kali Prasad Shastri, Editor "Samskritam",
Pt. Gopikant Jha , Principal, Rajagopal Sanskrit Pathasala,
Pt. Phulleshvar Pathak,
Shri Ram Padarth Dasji, Saddharma Vivardhini Sanskrit Pathasala.

16.30 : *Tea* at the Rajagopala Skt. Pathasala,
Pt. Vasudevacharya Sarvabhauma,
Pt. Ram Lakhan Pathak, Principal, Shri Brahman Vaidik Sanskrit Adarsha Vidyalaya,
Pt. Ayodhya Prasad Acharya, Principal, Balamukund Sanskrit Vidyalaya,
Pt. Jang Bahadur Pandey, Gayatri Brahmacharyasram,
Pt. Vaidyanath Dvivedi, Saddharma Vivardhini Sanskrit Pathasala,
Pt. Deva Sharan Misra, Shri Saravar Sanskrit Adarsh Mahavidyalaya, Salempur,
Pt. Vasudeva Misra, Radhakrishna Sanskrit Mahavidyalaya, Deoria,
Pt. Rupanarayan Misra,
Pt. Brahmadeva Shastri,
Acharya Sahadev Jha, Shri Vaishnav Dharma Pravardhini Sanskrit Pathasala (Bada Sthan),
Pt. Chandradev Tripathi, Principal, Umapati Vidyalaya,
Pt. Shriniwas Upadhyaya, (Hon. Special Magistrate), Brahman Vaidik Adarsh Mahavidyalaya,

18.45 — 19.45 : *Meeting* of Pandits.

LUCKNOW : MONDAY , *March* 25, 1957.

05.27 : *Departure* from Ayodhya.

08.02 : *Arrival* at Lucknow.

10.30 — 12.30 : *Interviews* at the Tagore Library, Lucknow University :
Dr. Radhakamal Mukherji, Vice-Chancellor,
Shri V. C. Sharma, Secretary, Education Dept.
Shri N. C. Chak, Director of Public Instruction, U.P.
Prof. K. A. Subrahmanya Aiyar, Head of the Dept. of Sanskrit, Lucknow University,
Dr. Din Dayal Gupta, Hindi Dept, Lucknow University.

12.40 : *Lunch* with the Governor of Uttar Pradesh.

15.00 — 17.00 : *Interviews* at the University
Pt. Rudra Prasad Awasthi, Oriental Department, Lucknow University,
Pt. Anand Jha, Oriental Department,
Shri Gopal Chandra Singha, Officer on Special Duty (Lexicon), Uttar Pradesh,
Dr. K. C. Pandey, Sanskrit Department, Lucknow University,
Dr. D. N. Shukla, Sanskrit Department, Lucknow University,
Dr. Satyavrat Singh, Sanskrit Department,
Dr. Rasik Bihari Joshi, Sanskrit Department,
Shri R. C. Dvivedi, Research Student,

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Shri Rameshwar Prasad Shastri, Retired Head of the Sanskrit Department, Christian College, Lucknow,
Shri Mahendra Prasad Shastri, Principal, D. A.V. College,
Pt. Jagannath Shastri,
Shri Mohan Gopal Misra, Principal, Kanyakubja College,
Prof. A.V. Rao, English Department, Lucknow University,
Shri Muralidhar Upadhyaya, Inspector of Sanskrit Pathasalas, Lucknow Division,

17.30 — 19.30 : *Samagana* and *Tea* at the residence of Prof. K.A.S. Aiyar.

LUCKNOW : TUESDAY, *March* 26, 1957

09.00 — 10.50 : *Interviews* at the Tagore Library, Lucknow University :
Dr. B.N. Puri, Department of History,
Dr. Raj Narayan, Professor of Philosophy,
Dr. Miss Mittal, Sanskrit Department,
Pt. Jamuna Prasad Shukla, Principal, Shiva Prasad Sanskrit Adarsh Vidyalaya,
Pt. Ramchandra Pandey, Dharmasangh Sanskrit Vidyalaya,
Pt. Omkarnath Dwivedi, Nari Shiksha Niketan.
Prof. S. N. Pandey, Sanatana Dharma College, Kanpur,
Dr. Ramesh Chandra Sastri, B. N. S. D. College, Kanpur.

11.30 — 12.44 : *Call* on Shri K. M. Munshi, Governor of Uttar Pradesh.

13.30 : *Lunch* by the Government of Uttar Pradesh at the Secretariat.

14.45 — 15.35 : *Call* on the Chief Minister, Dr. Sampurnanand.

16.00 — 17.00 : *Call* on the Minister for Education, Shri Hargovind Singh.
Tea with the Education Minister.

19.00 : *Departure* for Hardwar.

HARDWAR : WEDNESDAY, *March* 27, 1957.

06.17 : *Arrival* at Hardwar.

09.30 — 10.34 : *Interviews* at the Dam Inspection House :
Shri Ramanand Sharma, Principal, Rishikul Brahmacharya Ashram,
Shri Krishnalal Jha,
Shri Kedaradatta Sharma,
Shri Devidatta Sharma,
Shri Harihardatta Joshi, Principal Ayurveda Department, Rishikul Ashram,
Shri Dhakkan Misra,
Shri Mahant Shankaranand,
Shri Nrisimha Dev Shastri, Jai Bharat Sadhu Skt. Mahavidyalaya,
Shri Harinama Dutta, Vaidya,
Shri Haridatta Shastri, Jai Bharat Sadhu Skt. Mahavidyalaya,.

10.45 *Visit* to Gurukul Kangri Ayurvedic Pharmacy.

11.10 — 13.10 : *Visit* to Gurukul Kangri Mahavidyalaya and
Interviews :
Pt. Chhedi Prasad, Gurukul Mahavidyalaya, Jwalapur,
Shri Bhagavan Singh Sharma, Rishikul,
Shri Lakshminarayan Chaturvedi, Gurukul Mahavidyalaya, Jwalapur,
Shri Vagishvar Vidyalankar, Registrar, Gurukul, Kangri,
Shri Priyavrat Veda-Vachaspati, Principal, Gurukul, Kangri,
Shri Raghavacharya, Dharshan Mahavidyalaya, Rishikesh,
Shri Brihaspati Shastri, Head of the Sanskrit Department,
D. A. V. College, Dehra Dun, Vice-Chancellor, Brindaban Gurukul,
Shri Motiram Sharma, Sindhi Sanskrit Vidyalaya, Kankhal,
Shri Brahmadev Jha Udasin Sanskrit Vidyalaya, Kankhal,
Shri Vishveshwar Datta, Shri Sanatan Dharma Vidyalaya, Mussorie,
Shri Ghasiram Sharma, Nirmal Sanskrit Vidyalaya, Kankhal.

13.30 : *Lunch* at the Guest House of Gurukul Kangri.

14,45 : *Visit* to Gurukul Sanskrit Mahavidyalaya, Jwalapur.

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15.05 : *Call* on Swami Satyadev Parivrajak.

15.20 : *Visit* to Rishikul Shakha Sanskrit Visvavidyalaya.

15.40 : *Visit* to Guru Mandal Asrama.

16.00 : *Visit* to Jai Bharat Sadhu Mahavidyalaya.

17.30 : *Visit* to Daivi Sampad Mandal, Rishikesh.

18.00 : *Visit* to Darshan Mahavidyalaya, Rishikesh.

18.15 : *Visit* to Swami Sivananda Asrama, Rishikesh and *Interview* with the Swamiji.

20.00 : *Dinner* at Kali-Kamliwala Dharmasala.
Dispersal (Conclusion of the Third Lap).

FOURTH LAP OF THE TOUR PROGRAMME

April 15, 1957 to April 26, 1957.

POONA : MONDAY, *April* 15, 1957

08.30 : *Visit* to the Office of the Sanskrit Commission and the Bhandarkar Oriental Research Institute.

09.15 — 12.02 : *Interviews* at the Bhandarkar Oriental Research Institute.
Dr. R. P. Paranjape, Vice-Chancellor, University of Poona.
Principal, N. G. Suru, Dean of the Faculty of Arts, University of Poona,
Dr. S. M. Katre, Deccan College Post-Graduate and Research Institute,
Dr. S. K. Belvalkar, Bhandarkar Oriental Research Institute,
Dr. P. K. Gode, Curator, Bhandarkar Oriental Research Institute,
Shri S. B. Dhavale, Chairman, Executive Board, Bhandarkar Oriental Research Institute,

14.00 — 17.15. : *Visit* to Sanskrit Mahavidyalaya, Tilak Maharashtra Vidyapith and *Interviews* :

Representatives of Tilak Vidyapith :

Mm. Prof. D. V. Potdar, Kulapati,
Prof. K. V. Abhyankar,
Shri C. G. Kashikar,
Pt. V. B. Bhagwat,
Pt. Dattatroya Shastri Kavishvar,
Shri R. L. Raddi,
Shri V. P. Bokil,
Pt. Subrahmanya Shastri Patankar, Elphinstone College, Bombay,
Pt. Siddheshvar Shastri Chitrav,
Pt. Ganesh Shastri Shende,
Pt. Ganesh Shastri Londhe,
Shri K. T. Jetley,

Representatives of the Veda Shastrottejak Sabha, Poona :

Mm. Prof. D. V. Potdar,
Prof. M. L. Chandratreya,
Shri M. D. Sathe,
Prof. K. V. Abhyankar,
Vaidya Kavade Shastri

Vedamurti Karambelkar,

Shri D. G. Phadke,
Prof. A. G. Mangrulkar, S. P. College,
Shri V. M. Pant, N. M. V. High School,
Prof. Smt. L. Gadre, Tilak College of Education,
Shri P. N. Virkar, New English School,
Shri V. K. Shrotriya Camp Education Society's High School.

Representatives of Maharashtra Sahitya Parishad :

Shri M. D. Sathe,
Prof. V. D. Gokhale
Prof. C. V. Joshi.

17.30 : *Visit* to the Deccan College Post-Graduate and Research Institute.

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20.30 : *Dinner* at the Bhandarkar Oriental Research Institute:
Hosts : Dr. and Mrs. R. N. Dandekar.

POONA : TUESDAY, *April* 16, 1957.

08.10 — 08.30 : *Visit* to the Mimamsa Vidyalaya.

08.40 — 11.15 : *Visit* to the Vaidik Samshodhan Mandal, and *Interviews* :
Shri C. G. Kashikar,
Shri N. S. Sonatakke,
Dr. H. D. Sankalia, Director, Deccan College Research Institute,
Shir N. V. Tungar, Representing Tirtha Padvidhar Sangh,

Representatives of Veda Pathasala:

Shri Kinjavdekar,
Shri Krishna Sastri Kavade,
Shri P. M. Gadre,
Shri B. V. Karambelkar,
Shri Dikshit,
Shri L. P. Satpute, Secretary,
Pt. G. N. Pandharpure.

14.30 : *Departure* for Lonavla.

LONAVLA : TUESDAY, *April* 16, 1957.

16.00 : *Arrival* at Lonavla.

16.00 — 17.25 : *Visit* to the Kaivalaya Dham and *Interviews* :
Shri Swami Kuvalayananda,
Pt. Raghunath Shastri Kokje,
Dr. M. V. Apte.

18.00 : *Departure* for Bombay.

21.30 : *Arrival* in Bombay.

BOMBAY : WEDNESDAY, *April* 17, 1957.

9.00 — 13.30 : *Visit* to the Bharatiya Vidya Bhavan & *Interviews* :

Teaching Staff of the Bhavan's Institutions.

Shri G. V. Bedekar, Education Secretary, Bombay,
Shri Satu Madhav Rao, Deputy Director of Education, Bombay,
Shri S. R. Dongerkerry, Rector, University of Bombay.

Representatives of the Asiatic Society of Bombay :

Mm. Dr. P. V. Kane,
Prof. H. D. Velankar,
Prof. G. C. Jhala,
Prof. R. R. Deshpande, Chairman, Board of Studies in Sanskrit of Prakrit, Bombay University,
Dr. K. R. Potdar, Head of the Sanskrit Department, Elphinstone College,
Muni Shri Jinavijayaji,
Prof, R. P. Kangle, Retired Professor of Sanskrit, Elphinstone College of Bombay

15.00 — 15.50 : *Call* on the Governor of Bombay : Shri Sri Prakasa.

16.15 — 16.35 : *Interview* at the Bharatiya Vidya Bhavan :

Pt. T. Venkateshvara Dikshitar.

17.45 — 18.40 : *Visit* to and *Reception* at the Asiatic Society of Bombay.

18.10 — 18.40 : *Interviews* at the Asiatic Society :
Dr. H. R. Karnik, Principal, Siddhartha College,
Shri S. R. Tikekar,
Shri M. Jambunathan.

20.30 : *Dinner* at Taj Mahal Hotel : (Host: Shri J. H. Dave).

BOMBAY : THURSDAY, *April* 18, 1957

08.45 — 09.20 : *Visit* to Gokuldas Tejpal Sanskrit Pathasala.

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09.30 — 09.40 : *Visit* to Sanskrit Vidyapith, Portuguese Church.

09.55 — 10.50 : *Interviews* at the Bharatiya Vidya Bhavan :
Shri H. V. Divatia Vice-Chancellor Gujarat University, Ahmedabad.
Pt. Hiralal Pancholi, Principal, Gokuldas Tejpal Sanskrit Pathasala.

11.45 — 11.58 : *Call* on the Chief Minister, Shri Y. B. Chavan.

14.30 — 16.55 : *Interviews* at the Bharatiya Vidya Bhavan :
Dr. Motichandra, Curator of the Prince of Wales Museum,
Principal B. S. Phatak, S. N. D. T. Women's University College, Bombay,
Shri Jayadev Yogendra, Yoga Ashram,
Shri Rishi Mitra, Arya Samaj, Bombay,
Shri M. Jambunathan,
Acharya, K. W. Chitale, Principal, Sharadashram Vidya Mandir.
Shri M. N. Desai, Gujarati Printing Press, Bombay,
Rev. Fr. Esteller, St. Xavier's College.

17.35 — 17.45 : *Call* on Minister for Education, Shri H. B. Desai.

21.05 : *Departure* for Ahmedabad.

AHEMEDABAD : FRIDAY, *April* 19, 1957.

06.15 : *Arrival* from Bombay.

09.00 : *Visit* to and *Reception* at the Gujarat Vidya Sabha.

09.50 — 16.30 : *Interviews* at Shri Ramanand Mahavidyalaya :
Muni Shri Punya Vijayaji,
Pt. Sukhalalji Sanghvi,
Prof. Rasiklal Parikh,
Prof. R. B. Athavale, L. D. Arts College, Ahmedabad,
Prof. J. S. Jetley,
(Break for Lunch)
Prof. Nagardas K. Bambhania, Principal, Brahmachari Wadi Sansrit Pathasala,
Prof. H. G. Shastri, Assistant Director, B. J. Institute of Learningand Research,
Prof. K. K. Shastri, Curator, B. J. Institute,
Prof. V. M. Kulkarni, Head of the Sanskrit Dept., Gujarat College,
Prof. V. S. Bhandari, Sanskrit Department, Gujarat College.

16.50 — 17.20 : *Visit* to Swami Narayan Sanskrit Vidyalaya and *Interview* :
Shri Durganath Jha, Principal.

AHMEDABAD : SATURDAY, *April* 20, 1957

08.20 — 09.05 : *Visit* to Mss. Library, Lunasa Wada Jain Upashraya

09.20 — 10.00 : *Visit* to Ahmedabad Sanskrit Pathasala and *Interview* with the management.

10.20 — 17.20 : *Interviews* at Ramanand Mahavidyalaya :
Pt. Narayan Shastri Wadikar,
Pt. Satyadev Mishra,
Shri Chimanlal Shastri,
Shri Biharilal Chaturvedi, Kashi Vishvanath Sanskrit Pathasala,
Shri Vishvanath Anantaram Shastri, Brihad Gujarat Sanskrit Parishad.
Shri J. B. Durkal, on behalf of Dwaraka Pith,
(Break for Lunch).

Represenatives of the Brihad Gujarat Sanskrit Parishad :
Shri Chimanlal Umashankar Shastri and others,
Shri Ramdas Vishnu Kundinya, Sanskrit Mahavidyalaya, Jamnagar,
Shri Anup Ram Shastri, on behalf of Dwaraka Pith,

Prof. Umashankar J. Joshi, Head of the Gujarati Department Gujarat University

17.30 : *Tea* at the Gujarat University.

BARODA : SUNDAY, *April* 21, 1957

05.55 *Departure* from Ahmedabad.

09.50 *Arrival* at Baroda.

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13.30 — 14.00 : *Visit* to the Sanskrit Department, M.S. University of Baroda.

14.00 — 16.32 : *Interviews* at the Arts College, M.S. University:
Prof. G. V. Pandya, Dean of the Faculty of Arts,
Prof. G. H. Bhatt, Director, Oriental Institute, Baroda,
Pt. L. B. Shastri, Retired Principal, Sanskrit College,
Smt. Hansa Mehta, Vice-Chancellor, M. S. University,
Shri H. C. Mehta, Principal, Sanskrit College,
Prof. D. G. Apte, Department of Education, M.S. University.

17.30 : *Departure* for Sinor to *Call* on Shri Sankaracharya of Dwaraka Pith.

SINOR : SUNDAY, *April* 21, 1957.

20.30 : *Arrival* at Sinor.

21.30 : *Dinner* at Swamiji's Camp.

22.00 — 22.50 : *Interviews* with Swami Abhinava Sachchidananda of Dwaraka Pith.

BARODA : MONDAY, *April* 22, 1957.

04.30 : *Departure* from Sinor.

08.00 : *Arrival* in Baroda.

10.15 : *Visit* to the Oriental Institute.

10.35 — 12.22 : *Interviews* at the Oriental Institute :
Pt. Badrinath K. Shastri, Retired Principal, Sanskrit College,
Shri J. S. Pade,
Dr. A. N. Jani,
Shri M. R. Nambiar,
Pt. Ramaswamy Shastri,
Dr. B. C. Lele, Ex-Deputy Commissioner of Education,
Shri L. B. Gandhi, Jain Scholar,
Dr. Umakant Shah, Deputy Director of the Oriental institute.

14.30 — 15.30 : *Visit* to the Sanskrit Mahavidyalaya and Arya Kanya Vidyalaya.

17.45 : *Tea* at the M.S. University.

19.30 — 20.30 : *Meeting* of Pandits : *Reception* by Sanskrit Vidvat Sabha, Baroda.

UJJAIN : TUSDAY, *April* 23, 1957.

01.21 : *Departure* from Baroda.

10.50 : *Arrival* at Ujjain.

13.30 — 14.30 : *Visit* to the Scindia Oriental Institute.

14.45 — 18.22 : *Interviews* at the Dak Bungalow :
Dr. Bool Chand, Officer on Special Duty, Vikram University,
Prof. V. Venkatachalam, Madhav College,
Pt. Suryanarayan, Vyas, Kalidas Smarak Samiti,
Shri S. L. Katre, Curator, Scindia Oriental Institute,
Prof. S. N. Bajpai,
Shri Virupaksha Wodiar, Ex-Principal, Indore Sanskrit College,
Shri Purushottam Sharma Joshi,
Prof. N. B. Paradkar, Principal, Madhav College,
Pt. Gopal Krishna Shastri, Scindia Oriental Institute,

Representatives of Government Sanskrit Pathasala, Ujjain :

Pt. Shivanandan Thakur,
Pt. Dayashankar Bajpai,
Pt. Babulal Shukla,
Shri R. M. Mishra, Deputy Director of Education,
Pt. Vinayak Shastri Tillu, Principal, Sanskrit College, Indore,
Pt. Rajaram Shastri Gadgil, Principal, Sanskrit College, Gwalior,
Prof. S. G. Walimbe, Professor of Marathi, Holkar College, Indore,

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Representatives of Sanskrit Parishad Ujjain :

Shri Tripathi Rameshwar,
Shri Narayan Vyas,
Shri Tripathi Amarchand.

18.40 : *Visit* to (1) Government Sanskrit Mahavidyalaya and (2) Temple of Mahakaleshwara.

12.00 : *Departure* for Bhopal by Car.

BHOPAL : WEDNESDAY, *April* 24, 1957.

01.30 : *Arrival* in Bhopal.

09.55 11.07 : *Interviews* at the Circuit House :
Dr. W. N. Pandit, Director of Languages (M. P.)
Shri Ram Mitra Chaturvedi, Officer on Special Duty,
Shri E. W. Frankiln, Director of Public Instruction, Madhya Pradesh.

11.25 — 12.37 : *Call* on the Chief Minister, Dr. Kailas Nath Katju.

12.45 — 13.30 : *Call* on the Minister of Education, Dr. Shankar Dayal Sharma,

14.30 : *Departure* by Car for Itarsi.

18.45 : *Departure* from Itarsi for Nagpur.

NAGPUR : THURSDAY, *April* 25, 1957.

04.00 : *Arrival* in Nagpur.

08.30 — 17.15 : *Interviews* at Assembly Rest House No. 1 :
Shri M. Bhavani Shankar Niyogi, Ex-vice-Chancellor, Nagpur University.
Shri K. T. Mangalamurti, Vice-Chancellor, Nagpur University
Dr. V. M. Karambelkar, Department of Sanskrit, Nagpur Mahavidyalaya,
Mm. Prof. V. V. Mirashi,
Shri N. B. Chandorkar, President, Kalidas Society,
Dr. V. B. Kolte, Principal, Nagpur Mahavidyalaya,
Pt. Shankar Shastri Arvikar, Principal, Bhonsla Sanskrit Mahavidyalaya,
Pt. Ambadas Pande, Bhonsla Sanskrit Mahavidyalaya,

Representatives of the Sanskrit Bhasha Pracharini Sabha :

Dr. D. V. Varhadpande,
Prof. S. B. Varnekar,
Shri S. N. Kulkarni,
Shri N. B. Javadivar,
(Break for Lunch).
Pt. Krishna Kant Jha, Head Master, Brahma Karma Vivardhini Sanskrit Pathasala, Nagpur,
Shri M. K. Chitale, President, Sanskrit Parishad, Bilaspur.

17.50 — 18.25 : *Visit* to Bhonsla Sanskrit Mahavidyalaya.

18.40 — 18.50 : *Visit* to the Office of "Sanskrita Bhavitavyam".

18.50 : *Visit* to and *Reception* at Vidarbha Sahitya Sangha.

NAGPUR : FRIDAY, *April* 26, 1957.

08.30 — 09.10 : *Call* on Shri M. S. Aney, Ex-Governor, Bihar.
Dispersal (Conclusion of the Fourth Lap).

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FIFTH LAP OF THE TOUR PROGRAMME

May 11, 1957 to May 22, 1957

JAIPUR : SATURDAY, 11*th May*, 1957.

08.40 — 11.20 : *Interviews* at the Khasa Kothi :
Shri Satyaprasanna Singh Bhandari, Education Secretary, Rajasthan,
Shri Bal Govind Tiwari, Deputy Director of Public Instruction,
Shri R. V. Kumbhare, Secretary, Board of Nationalisation of Text Books,
Shri Laxmilal Joshi, Member, Public Service Commission.

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Dr. P. L. Bhargav, Head of the Sanskrit Department, Maharaja's College,
Shri K. Madhava Krishna Sharma, Inspector of Sanskrit Pathasalas.

12.00 : *Lunch* at the Chief Minister, Shri Mohan Lal Sukhadia's residence.

15.30 — 17.30 : *Interviews* at the Khasa Kothi :
Shri Narottamlal Joshi, Ex-Speaker, Rajasthan Legislative Assembly,
Pt. Jayaram Swami, Principal, Ayurveda College,
Pt. Kalyan Datta Sharma, Director, Vedha Shala,
Pt. Mathuranath Bhatta, Ex-Principal, Government Sanskrit College,
Pt. Jugal Kishore Sharma, Registrar, Departmental Examinations,
Pt. Chandrashekhar Shastri, Principal, Sanskrit College.

18.00 — 18.25 : *Visit* to Vaidika Tattva Shodha Samsthan, Manavashram.

18.45 — 20.00 : *Visit* to Maharaja's Sanskrit College and *Meeting* of Pandits.

JAIPUR : SUNDAY, *May* 12, 1957.

09.00 — 10.00 : *Visit* to Rajasthan Puratattva Mandir, Sanskrit College and Office of the Inspector of Sanskrit Schools and *interviews* :
Dr. Devaraj Upadhyaya, Deputy Director,
Shri Gopal Narayan Bahura, Research Assistant in charge of Mss,
Shri P. N. Manolia, Editor, "Rajasthan Shodha Patrika",
Shri Laxmi Narayan Goswami, in charge of Survey of Mss,
Shri Ramanand Sarasvat, Jyotirvid.

10.00 — 10.20 : *Visit* to Pothi Khana.

10.30 — 10.50 : *Visit* to the Library of Pt. Madhusudan Jha.

11.00 — 18.30 : *Interviews* at the Khasa Kothi :
Dr. Fateh Singh, Principal, Ganganagar College,
Shri Chandradhar Issar, Labour Commissioner,
Prof. Surajandas Swami, Sanskrit Lecturer, Government College, Kotah,
Shri Ganesh Narayan Somani, M. P.,
Pt. Motilal Joshi, Lecturer, Jodhpur Sanskrit College,
(Break for Lunch).
Shri Janardan Rai Nagar, Chief Executive Officer, Hindi Sahitya Sangh, Rajasthan Vishva Vi-Peeth, Udaipur,
Shri Devi Shankar Tiwari, Chairman, Public Service Commission,
Acharya Mandan Mishra, Professor of Mimamsa, Maharaja's Sanskrit College,
Pt. Raghuvir Datta, Sastri, Sanatana Dharma Pathasala, Beawar,
Pt. Vriddhichandra Shastri, Professor of Dharmashastra, Maharaja's Sanskrit College,
Pt. Raghuvir Datta Mishra, Principal, Government Sanskrit College, Sikar,
Pt. Jagadish Sharma, Jaipur,
Pt. Satyanarayan Dixit, Vice-Principal, Sanskrit College, Sikar,
Dr. Mathuralal Sharma, Professor of History, Rajputana University, Jaipur,
Shri G. C. Chatterji, Vice-Chancellor, Rajputana University, Jaipur,
Rai Bahadur Ganga Prasadji, Retired Chief Justice, Tehri Garhwal,
Shri Shiva Prasad Shastri, Deputy Inspector of Sanskrit Pathasalas.

20.10 : *Departure* for Delhi.

MATHURA : MONDAY, *May* 13, 1957.

06.30 : *Arrival* at Delhi from Jaipur.

07.30 : *Departure* for Mathura by Car.

10.30 : *Arrival* at Mathura.

11.40 — 13.03 : *Interviews* at the Soldiers' Rest House :
Pt. Shrivas Sharma Chaturvedi, Principal, Dwarkesh Sanskrit Mahavidyalaya
Pt. Paramanand Mishra,
Pt. Vasudev Krishna Sharma Chaturvedi,
Pt Murlidhar Mishra, Principal, Mathur Vidyalaya,
Pt. Vanamali Sharma Caturvedi,
Pt. Baladev Sharma,
Pt. Sankar Prasad Sharma,

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Pt. Lalan Krishna Sharma,
Pt. Keshav Dev Sharma,
Shri Mathurnath Sharma,
Pt. Ganesh Datta Pandey, Govardhan Vidyalaya,

Teachers in Mathur Vidyalaya :

Prof. K. L. Gaur, Head of the Sanskrit Department, Kishori Ram College, Mathura.

14.40 — 15.50 : *Visit* to and Reception at Gurukul Brindaban.

15.50 — 16.25 : *Interviews* at the Gurukul :
Pt. Vishveshvaranandji, Vice-Chancellor, and the Staff of the Gurukul, Brindaban,
Pt. Ramlagnaji, Principal, Rangalaxmi Vidyalaya,
Pt. Parameshvaranand, Principal, Shrinivas Mahavidyalaya,
Pt. Munsaram Sharma, Principal, Himbarka Mahavidyalaya,
Pt. Ras Bihari Shastri, Principal, Hitatal Bhai Sanskrit Vidyalaya,
Smt. Laxmi Devi, Principal, Kanya Gurukula.

17.10 — 18.05 : *Visit* to Vaishnav Theological University of Brindaban and *Interviews* :
Shri Bon Maharaj,
Pt. D. T. Tatacharya.

18.30 : *Departure* for Delhi.

22.00 : *Arrival* at Delhi.

NEW DELHI : TUESDAY, *May* 14, 1957.

09.00 — 11.50 *Interviews* at the Committee Room, Ministry of Education
Dr. K. S. Krishnan, Director, National Physical Laboratory,
Shri C. D. Deshmukh, Chairman, University Grants Commission,
Dr. Narendra Nath Chaudhuri, Head of the Sanskrit Department, Delhi University,
Dr. A. N. Ghosh, Director-General of Archaeology.

15.00 — 15.25 Dr. B. Ch. Chhabra, Deputy Director-General of Archaeology.

16.00 — 17.00 *Call* on the Prime Minister, Shri Jawaharlal Nehru.

17.55 — 19.25 *Call* on the Speaker of the Lok Sabha, Shri M. Anantashayanam Aiyangar.

NEW DELHI : WEDNESDAY, *May* 15, 1957

09.45 — 12.10 *Interviews* at the Committee Room, Ministry of Education
Dr. B.V. Keskar, Minister for Information and Broadcasting.
Dr. Siddheshwar Varma, Hindi Division, Ministry of Education.
Dr. Bisheshwar Prasad, Professor of History, Delhi University,
Dr. G. L. Datta, Principal, Hans Raj College, Delhi.

15.25 — 18.00 Swami Ranganathananda, Ramakrishna Mission, Delhi.
Shri Veda Vyas, Senior Advocate, Supreme Court,
Shri Bhagvad Datta.

19.45 — 20.30 *Call* on the Home Minister, Shri Govind Ballabh Pant.

NEW DELHI : THURSDAY, *May* 16, 1957

09.40 — 12.00 *Interviews* at the Committee Room, Ministry of Education
Diwan Harikrishna Das,
Shri Kakasaheb Kalekar, M. P.
Acharya J. B. Kripalani, M. P.
Diwan Anand Kumar, Vice-Chancellor, Punjab University.

15.00 — 17.00 Prof. Rattan Chand, Karnal,
Prof. Chandrabhan Gupta, Sanskrit Department, Hindu College, Delhi,
Shri Bhagawan Dev, Jhajjhar,
Pt. Satyadeva Vasishtha, Gurukul, Jhajjhar,
Prof. K. V. Rangaswami Iyangar.

19.00 — 20.00 *Interviews* of Pandits in New Delhi in the Bharatiya Vidya Bhavan

Representatives of Sanskrit Pathasalas:

Pt. Dinanath Sarasvat, Ramdal Sanskrit Mahavidyalaya, Dari Baug,
Pt. Kaviratna Chhajuram, Madhavdas Bagicha Sanskrit Vidyalaya,

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Pt. Shivasharan Sharma, Jhandewala Vidyalaya,
Principal, Dharma Sangh Sanskrit Vidyalaya,
Pt. Charudev Shastri, V. V. R. Institute, Hoshiarpur.

NEW DELHI : FRIDAY, *May* 17, 1957.

10.30 — 11.20 : *Call* on the Rashtrapati, Dr. Rajendra Prasad.

11.30 — 13.08 : *Interviews* at the Committee Room, Ministry of Education :
Dr. K. C. Khanna, Retired Director of Public Instruction, Panjab,
Shri Indra Chandra Shastri, Secretary, Akhil Bharatiya, Sanskrit Sahitya Sammelana,
Shri K. G. Saiyidain, Secretary, Ministry of Education,
Shri Syed Ashfaque Hussain, Joint Secretary, Ministry of Education.

15.27 — 18.04 : Dr. K.L. Srimali, Minister of State for Education,
Dr. Kailas Nath Bhatnagar, Head of the Sanskrit Department, Panjab University Camp College,
Pt. Dharmendra Nath Shastri, Professor of Sanskrit, Meerut,
Pt. Hari Datta Shastri, Bhaweshwar Sanskrit Vidyalaya, Meerut,
Dr. Punjabrao Deshmukh, Minister of State for Corporation and Agriculture,
Shri S. A. Dange, M. P.

18.26 — 19.00 : *Call* on the Finance Minister, Shri T. T. Krishnamachari.

22.30 : *Departure* for Chandigarh.

AMBALA : SATURDAY, *May* 18, 1957.

04.50 : *Arrival* of Chandigarh from Delhi.

07.45 : *Departure* for Ambala by Car.

09.00 : *Arrival* at Ambala.

09.15 — 10.00 : *Visit* to and *Reception* at the Sanatana Dharma College :

Representation on behalf of the Sanskrit College.

10.05 — 12.00 : *Interviews* at the S.D. College (Principal's Bungalow) :

Professors of Sanskrit :

Prof. K. K. Dhawan, D. A. V. College,
Prof. Sansar Chand, S. D. College,
Prof. Devi Datta Sharma, G. M. College,
Pt. Mohna Dev Shastri, Principal, S. D. Sanskrit College,
Pt. Vidyadhar Shastri, Principal, S.D. Gurukul, Musimal, Jagdhari,
Pt. Radhakrishan Shastri, Jagdhari,
Prof. Umashankar, M. L. N. College, Jagdhari,
Pt. Som Prakash Shandilya, S.D. Gurukul, Jagdhari,
Dr. R. L. Ahuja, S. T. College,
Principal Bhagwan Das, D. A.V. College,
Shri Vidyadhar, G. M. College,
Dr. Bhupal Singh, Principal, S. D. College,

Representatives of Sanskrit Sahitya Sammelan, Ambala :

Shri Kali Ram Sharma, Secretary,
Shri Gauri Shankar Upadhyaya,
Shri Paramananda Shastri,
Shri Durga Datta Pant,
Shri Brahmadatta Shastri.

12.15 : *Departure* for Chandigarh by Car.

CHANDIGARH : SATURDAY, *May* 18, 1957.

13.30 : *Arrival* at Chandigarh.

15.45 — 16.20 : *Interview* with the Education Minister, Shri Amarnath Vidyalankar at the Government Guest House No. 1.

16.43 — 17.55 : *Interviews* at the Committee Room, Panjab Secretariat :
Shri Nakul Sen, Chief Secretary, Panjab,
Dr. A. C. Joshi, Education Secretary and Director of Public Instruction, Panjab.
Prof. Gauri Shankar, Officer on Special Duty, Kurukshetra University.

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19.40 — 20.30 : *Reception* by the Chandigarh branch of the Sanskrit Vishva Parishad.

CHANDIGARH : SUNDAY, *May* 19, 1957

06.30 — 11.30 : Some Members of the Commission visited the site of the Kurukshetra University and discussed the plans of the University with Prof. Gauri Shankar.

08.40 — 11.40 : *Interviews* at the Secretariat :
Prof. H. R. Aggarwal, Simla,
Prof. Indra, Simla,
Prof. Veda Prakash, Chandigarh,
Prof. Rattan Chand, Karnal,
Prof. Raghunath Safaya, Chandigarh,
Pt. Tulsi Raman Shastri, Solan,
Shri Justice Tek Chand, Panjab High Court,
Shri A. N. Bhandari, Chief Justice, Panjab High Court,
Pt. Momanlal, Finance Minister, Panjab,
Pt. Divakar Datta Sharma, Editor 'Divya Jyoti',
Dr. Kedarnath, Medical Practitioner, Simla.

15.00 : *Departure* for Khanna by Car.

KHANNA : SUNDAY, *May* 19, 1957.

16.30 : *Arrival* from Chandigarh.

16.35 — 17.50 : *Visit* to and *Reception* at the Sarasvati Sanskrit Mahavidyalaya.

17.55 — 18.45 : *Interviews* at the Mahavidyalaya :
Prof. K. C. Singhal, Ludhiana,
Prof. Mehta Vasishtha, Ludhiana,
Prof. Arun Vidyabhaskar, Ludhiana,
Prof. Dharma Vir Shukla, A. S. Colllege, Khanna,
Pt. Nathu Ram Sharma, Government Sanskrit College, Nabha,
Acharya Vishvanath Shastri, Sarasvati Sanskrit Mahavidyalaya, Khanna,
Shri Ram Nath Shastri, President, Sanskrit Vishva Parishad, Panjab and others.

19.00 : *Departure* for Jullundur.

20.30 : *Arrival* at Jullundur.

HOSHIAPUR : MONDAY, *May* 20, 1957.

07.30 : *Departure* from Jullundur for Hoshiarpur.

09.15 : *Arrival* at Hoshiarpur.

09.15 — 09.50 : *Visit* to and *Reception* at the S.D. Sanskrit College, Hoshiarpur.

10.00 — 11.00 : *Visit* to and *Reception* at Vishveshvaranand Vedic Research Institute, Hoshiarpur.

11.20 — 13.20 : *Interviews* at the Vishveshvaranand Vedic Research Institute :
Scholars of the Vishvesvaranand Vedic Research Institute :
Prof. Jaya Chandra Vidyalankar,
Prof. Bhim Dev Shastri,
Prof. Dev Datta Shastri,
Principal, Bahadur Mal,
Pt. Ramanand Shastri,
Pt. Amar Nath Shastri,
Pt. Pitambar Nath Shastri,
Pt. Ram Palit Shastri,
Pt. Surya Narayan Shastri,
Pt. Raghunath Chandra Shastri,
Pt. Jagat Ram Shastri, S.D. Sanskrit College,
Prof. Ratna Chandra Shastri, P. U. College,
Prof. Sthanu Datta Shastri, P. U. College,
Dr. L. C. Khurana, Hariana,
Prof. Satish Chandra, D. A. V. College,
Prof. S. N. Bharadvaj, D. A. V. College,
Prof. N. D. Raina, D. A. V. College,
Shri Badri Nath Shastri, Government High School, Hoshiarpur,
Prof. Thakur Das, Khalsa College, Ludhiana.

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Representatives of the Arya Samaj :

Principal, Ram Das,
Shri Durga Das,
Shri Sansar Chand,
Shri Surendra Nath Bharadvaj,
Shri Satish Chandra Mahajan.

13.30 — 14.30 : *Lunch* at the Vishveshvaranand Vedic Research Institute.

16.00 : *Departure* for Jullundur.

JULLUNDUR : MONDAY, *May* 20, 1957.

17.30 : *Arrival* from Hoshiarpur.

17.30 — 18.40 : *Interviews* at the Government Training College :

Prof. Jagannath Aggarwal, Sanskrit Department, Panjab University,
Prof. Raghunandan Shastri, P. U. Sanskrit Department,
Mm. Parameshvaranand Shastri, P. U. Sanskrit Dept.
Pt. Paramanand Shastri, P. U. Sanskrit Department,
Pt. Hem Raj Shastri, P. U. Sanaskrit Department,
Pt. Mahanand Shastri, P. U. Sanskrit Department,
Prof. Ramchandra Sharma, Panjab University,
Prof. D. D. Menon, D. A. V. College, Jullundur,
Prof. Paere Lal Sharma, Doaba College,
Prof. Shadi Ram Joshi, Kanya Mahavidyalaya, Jullundur,
Prof. Sohan Lal, Government Training College, Juliundur,
Prof. Shruti Kant, Ram Gadhia College, Phagwara,
Prof. Satya Dev, D. A. V. College, Jullundur,
Pt. Khairati Ram Shastri, S. D. Sanskrit Pathasala, Jullundur,
Pt. Kishori Lal Shastri, Phagwara,
Pt. Shridharanand Shastri, Principal, Government Sanskrit Vidyalaya, Kapurthala,
Pt. Dhrit Ram Shastri, Jullundur,
Pt. Madhav Mohan Shastri, Arya High School, Phagwara,
Pt. Rishi Ram Shastri, S. D. Sanskrit Vidyalaya, Jullundur,
Pt. Rama Krishna Shastri, Phagwara,
Pt. Nilakantha Shastri, Phagwara.
Pt. Maharaj Shastri, Phagwara.

19.30 — 20.00 : *Reception* by the Sanskrit Department, Panjab Univesity,

JULLUNDUR : TUESDAY, *May* 21, 1957.

08.20 — 09.50 : *Interviews* at the Government Training College :

Dr. S. D. Banot, P.U. Publication Bureau,
Dr. U. C. Sarkar, Reader in Law,
Shri Dinanath Shastri, Principal, Dayanand Ayurvedic College,
Principal, G. D. Khanna, Doaba College, Jullundur,
Shri Chaman Lal, M.L.C., Head Master, Sain Das High School, Jullundur,
Principal, R. R. Kumuria, Government Training College,
Principapl, Kumari Lajjavati, Arya Kanya Mahavidyalaya,
Principal, Kumari Vidyavati Anand, Hans Raj Mahila Mahavidyalaya, Jullundur,
Dewan Badri Das, Ex-President, Arya Pratinidhi Sabha,
Shi Dharma Vir, Arya Kanya Mahavidyalaya,
Dr. Indranath Madan, Head of the Hindi Department, Panjab University.

10.15 — 10.45 : *Visit* to the Sanskrit Department, Panjab University.

11.00 — 11.45 : *Visit* to Arya Kanya Mahavidyalaya.

11.55 — 12.30 : *Visit* to Dayanand Ayurved Mahavidyalaya.

12.30 : *Departure* for Amritsar.

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AMRITSAR : TUESDAY, *May* 21, 1957.

14.20 : *Arrival* from Jullundur.

15.40 — 17.55 : *Interviews* at the Hindu Sabha College :

Prof. Arjun Nath Muttoo, Ex-Vice-Principal, Hindu Sabha College,
Prof. Munak Chand Kapur, Professor of Sanskrit, Hindu Sabha College,
Prof. Dev Raj Sharma, Batala,
Prof. Satyapal Bhatia, D. A. V. College, Amritsar,
Prof. P. D. Shastri, Hindu Sabha College,
Pt. S. Mayadhari Shastri,
Pt. Lokamanya Shastri,
Pt. Mihir Chandra Shastri,
Pt. Dev Datta Shastri,
Pt. Nrisimha Datta Shastri,
Pt. Janaki Nath Shastri,
Dr. Trika,
Principal B. L. Kapur,
Dr. Tulsi Das,
Shri Siva Dayal Kapur,
Smt. Usha Kiran,
Shri Harikrishna Das Kumar,
Shri Harish Chandra Kapur,
Shri Satyavrat Shastri,
Shri G. R. Sethi,
Shri H. G. Goel,
Shri Jugal Kishore Parekh,
Dr. Mohan Singh, Head of the Punjabi Department, Punjab University,
Prof. Wariam Singh,
Shri Charan Das Shastri.

18.00 — 18.40 : *Reception* at the Hindu Sabha College,

18.50 — 19.45 : *Visit* to and *Reception* at the Durgiana Sanskrit Pathasala.

19.45 : *Visit* to Durgiana Temple.

20.30 : *Dinner* at the Amritsar Rotary Club.

AMRITSAR : DINANAGAR : WEDNESDAY, *May* 22, 1957.

06.30 : *Visit* to the Golden Temple.

08.00 : *Departure* or Dinanagar.

10.00 : *Arrival* at Dinanagar.

10.00 — 11.30 : *Visit* to and *Reception* at the Dayanand Math.

11.30 : *Departure* for Jammu.

JAMMU : WEDNESDAY *May* 22, 1957.

14.30 : *Arrival* at Jammu.

16.00 — 16.45 : *Visit* to Shri Raghunath Mandir and Shri Raghunath Sanskrit College and Mss. Library.

16.55 — 19.10 : *Interviews* at the Sanskrit College :

Pt. Parashuram Shastri, Principal, Shri Raghunath Sanskrit College,
Shri Nand Lal Sharma, Inspector of Schools, Jammu,
Smt. Ram Pyari, Inspectress of Schools, Jammu,
Shri L. D. Suri, Principal, Teachers's Training College.

Representatives of Sanskrit Vishva Parishad, Jammu :

Smt. Ved Kumari, Sanskrit Teacher, Government College,
Pt. Parashuram Shastri, Vice-Pesident, Sanskrit Vishva Parishad,
Pt. Jagannath Shastri,
Smt. Jayanti Devi,
Shri Harish Chandra Vidyarthi.
Shri Purna Chandra Shastri,
Shri Mularaj Shastri,

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Shri Jayaram Shastri,
Shri Daulat Ram Shastri,
Shri Kakaram Shastri,
Shri Ishvar Das,
Smt. Shakuntala Devi,
Shri Shanti Prakash Sharma,
Shri Raghunath Shastri,
Shri Durga Datta Shastri,
Shri Megharam Sharma,
Shri Jagadish Chandra,
Shri Jagdish Chandra Shastri,
Shri Gauri Shankar Shastri,
Shri Somaraj Shastri,
Shri Visvambhar Shastri
Shri Narapati Shastri,
Shri Krishna Kumar,
Shri Dvaraka Nath Shastri, Secretary, Sanskrit Vishva Parishad,
Shri Rama Krishna Shastri, in charge of Mss, Library,
Shri Anant Ram Shastri,
Shri Vishvanath Shastri,
Shri Motiram Shastri,
Pt. Shukadeva Shastri,
Shri Ghanasar Singh, Vice-President, Dharmarth Council,
Shri Shrinivas Malhotra, Member, Dharmarth Council.

JAMMU : THURSDAY, *May* 23, 1957.

(Visit to Srinagar cancelled owing to increment weather and difficulty of transport).

Dispersal (Conclusion of the Fifth Lap).

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APPENDIX VII

INSTITUTIONS VISITED BY THE COMMISSION

Name of the institution visited	Place	Date of visit
1	2	3
Adyar Library	Madras	6-2-57
Ahmedabad Sanskrit Pathashala	Ahmedabad	20-4-57
Anardasrama	Poona	16-4-57
Andhra Historical Research Society	Rajamundry	17-1-57
Andhra Jatiya Kalashala	Masulipatam	18-1-57
Arya Kanya Mahavidyalaya	Jullundur	21-5-57
Arya Kanya Vidyalaya	Baroda	22-4-57
Asiatic Society, Bombay	Bombay	17-4-57
Asiatic Society, Calcutta	Calcutta	4-1-57
Assam Sanskrit Board	Gauhati	18-3-57
Assam Sanskrit Pandita Parishad	Gauhati	18-3-57
Balagurukulam	Muttarasanallur	13-2-57
Banaras Government Sanskrit College	Banaras	21-3-57
Banga Vibudha-Janani Sabha	Navadwipdham	5-1-57
Bhagavad Gita Vidyalaya	Kurukshetra	19-5-57
Bhandarkar Oriental Research Institute	Poona	15-4-57
Bhanoji Rao Library	Vishakhapatnam	16-1-57
Bharatiya Itihasa Samsodhak Mandal	Poona	16-4-57
Bharatiya Vidya Bhavan	Bombay	17-4-57
Bharatiya Vidya Bhavan	Delhi	16-5-57
Bhonsala Sanskrit Mahavidyalaya	Nagpur	25-4-57
Bhuvaneshwar Sanskrit Pathashala	Bhuvaneshwar	13-1-57
Birla Mandir	Kurukshetra	19-5-57
Bir'a Sanskrita Mahavidyalaya	Banaras	22-3-57
Brahmakarma Vivardhini Sanskrit Pathasala	Nagpur	25-4-57
Brahmaswam Mutts (Vadakke, Naduvil and Tekke)	Trichur	20-2-57
Daivi Sampad Mandal	Rishikesh	27-3-57
Darshan Mahavidyalaya	Rishikesh	27-3-57
Dayananda Ayurveda Mahavidyalaya	Jullundur	21-5-57
Dayananda Math	Dinanagar	22-5-57
Deccan College Post-Graduate and Research Institute	Poona	15-4-57
Dharmajana Upadesa Pathasala	Allahabad	23-3-57
Durgiana Sanskrit Pathashala	Amritsar	21-5-57
Ganganath Jha Research Institute	Allahabad	23-3-57
Gita Bhavan	Kurukshetra	19-5-57
G. P. V. Pathasala	Bangalore	24-2-57
Goenka Sanskrit Mahavidyalaya	Banaras.	22-3-57
Gokhale Institute of Public Affairs	Bangalore	21-2-57
Gokuldas Tejpal Sanskrit Pathashala	Bombay	18-4-57
Gopabandhu Ayurveda College	Puri	15-1-57
Government Oriental Manuscript Library	Madras	5-2-57
Government Sanskrit College	Calcutta	12-1-57
Government Sanskrit College (Tol.)	Navadwipadham	5-1-57
Government Sanskrit Mahavidyalaya	Ujjain	23-4-57
Government Sanskrit Tol	Darbhanga	8-1-57
Government Training College	Jullundur	20-5-57
Gujarat Vidya Sabha	Ahmedabad	19-4-57
Guru Mandal Ashrama	Hardwar	27-3-57
Gurukul Kangri Ayurvedic Pharmacy	Hardwar	27-3-57

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1	2	3
Gurukul Kangri Mahavidyalaya	Hardwar	27-3-57
Gurukal Mahavidyalaya, Arya Samaj	Ayodhya	24-3-57
Gurukul Sanskrit Mahavidyalaya	Jwalapur	27-3-57
Gurukula Vishwavidyalaya	Vrindavan	13-5-57
Hare Rama Gopalakrishna Pathasala	Allahabad	23-3-57
Hindu Sabha College	Amritsar	21-5-57
History and Antiquarian Department of Government of Assam	Gauhati	18-3-57
Indian Institute of World Culture	Bangalore	21-2-57
International Academy of Sanskrit	Mysore	24-2-57
Jai Bharat Sadhu Mahavidyalaya	Hardwar	27-3-57
K. P. Jayaswal Institute and Bihar Research Society	Patna	7-1-57
Kaivalya Dham	Lonavala	16-4-57
Kamakoti Kosasthanam B. G. Paul & Co.	Madras	8-2-57
Kannada Sahitya Parishad	Bangalore	22-2-57
Kapalisvara Temple	Madras	5-2-57
Karnic Vaidika Dharma Pathasala	Bangalore	21-2-57
Kashi Vidvat Parishad	Banaras.	21-3-57
Krishnakishor Sanatan Dharma College	Ambala	18-5-57
Kuppuswami Sastri Research Institute.	Madras	6-2-57
Kurukshetra University	Kurukshetra	19-5-57
Lakshmi Sanskrit Vidyalaya	Tanjore	12-2-57
Lunasawada Jain Upasraya (MSS Library)	Ahmedabad	20-4-57
Madhusudan Jha (Pt.)'s Library	Jaipur	12-5-57
Madras Sanskrit College	Madras	6-2-57
Maharaja's Sanskrit College	Jaipur	11-5-57
Maharaja's Sanskrit College	Mysore	23-2-57
Manavasrama	Jaipur	11-5-57
Mathura Chaturvedi Sanskrit Vidyalaya	Brindaban	13-3-57
Mental Health Institute	Bangalore	22-2-57
Mimamsa Vidyalaya	Poona	16-4-57
Mithila Institute	Darbhanga	8-1-57
Munikula Ashram	Gauhati	18-3-57
Munnalal Sanskrit College	Secunderabad	26-2-57
Music School	Navadwipdham	5-1-57
Mythic Society	Bangalore	22-2-57
Narasimha Sanskrit College	Chittigudur	18-1-57
National College	Tiruchirapalli	14-2-57
National Library	Calcutta	10-1-57
Navadvipa Sadharan Granthagra	Navadwipadham	5-1-57
Nisshulka Gurukula Mahavidyalaya	Ayohya	24-3-57
Oriental Institute	Baroda	22-4-57
Oriental Manuscripts Library	Mysore	23-2-57
Padmanabhasvami Temple	Trivandrum	16-2-57
Palace Manuscripts Library	Mysore	23-2-57
Parakala Swami Mutt	Mysore	23-2-57
Paravastu Library	Vishakhapatnam	16-1-57
Parthsarathisvami Temple	Madras	8-2-57
Pothi Khana	Jaipur	12-5-57
Prachya-Vani Institute	Calcutta	6-1-57
R. M. S. Vidyasala	Chidambaram	11-2-57
Raghunath Library	Puri	14-1-57
Raghunath Sanskrit College and MSS Library	Jammu	22-5-57
Raja's College of Sanskrit and Tamil Studies	Tiruvaiyaru	13-2-57
Rajasthan Puratattva Mandir	Jaipur	12-5-57
Rajagopal Sanskrit Pathshala	Ayodhya	14-3-57
Raj Library	Darbhanga	8-1-57
Ramakrishna Advaitasrama	Kaladi	19-2-57

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1	2	3
Ramakrishna Mission Institute of Culture	Calcutta	12-1-57
Ramakrishna Mutt	Madras	6-2-57
Ramavarma Sanskrit Kalalaya	Tripunittura	18-2-57
Ravenshaw College (Sanskrit Dept.)	Cuttack	13-1-57
Rishkula Shakha Sanskrit Vishvavidyalaya	Hardwar	27-3-57
Sadashiv Misra Sanskrit College	Puri	15-1-57
Saiva Silpi Brahmarshi Gurukula Silpa Vidyalaya	Mysore	24-2-57
Samanta Chandra College	Puri	14-1-57
Sanatan Dharam College	Hohiarpur	20-5-57
Sanskrita Bhavitavyam Office	Nagpur	25-4-57
Sanskrita Vidvat Sabha	Baroda	22-4-57
Sanga Veda Pathashala	Masulipatnm	18-1-57
Sanga Veda Vidyalaya	Banaras.	22-3-57
Sankara College	Kaladi	19-2-57
Sankaracharya Temple	Kaladi	19-2-57
Sanskrit Academy	Madras	6-2-57
Sanskrit College	Patna	17-1-57
Sanskrit Mahavidyalaya	Baroda	22-4-57
Sanskrit Mahavidyalaya (Tilak Vidyapith)	Poona	15-4-57
Sanskrit Pathashala	Siddhaganga	22-2-57
Sanskrit Sahitya Parishad	Culcutta	6-1-57
Sanskrit Sahitya Parishad	Tiruchi	14-2-57
Sanskrita Vidyapitha	Bombay	18-4-57
Sanskrit Vishvaparishad (Branch)	Chnadigarh	18-5-57
Sanskrit Vishva Parishad (Branch)	Trichur	19-2-57
Saraswati Bhavan Library	Banaras	21-3-57
Saraswati Mahal Library	Tanjore	12-2-57
Saraswati Sanskrit Mahavidyalaya	Khanna.	19-5-57
Scindia Oriental Institute	Ujjain	23-4-57
Shankaracharya Mutt	Kanchi	7-2-57
Shankara Mutt	Bangalore	24-2-57
Shivaratreswara Pathashala	Mysore	24-2-57
Shri Ramkrishna Asram	Bangalore	21-2-57
Shri Ramakrishna Tapovanam	Tiruparathurai (Tiruchi)	13-2-57
Shri Sankara College	Kaladi	19-2-57
Shri Vallbharam Shaligram Sanga Veda	Banaras.	22-2-57
Sitalakshmi Ramaswamy College	Tiruchirapalli	14-2-57
Soma Sundara Kanya Vidyalaya	Kanchi	7-2-57
Sri Chamarajendra Sanskrit College	Bangalore	22-2-57
Sri Gautami Vidyapitham	Rajamundry	17-1-57
Sri Venkateshwara Oriental College	Tirupati	9-2-57
Sri Venkateshwara Oriental Research Institute	Tirupati	9-2-57
Sringeri Mutt Pathasala	Kaladi	19-2-57
Srinivasa Press	Tiruvaiyaru	13-2-57
Swami Narayan Sanskrit Vidyalaya	Ahmedabad	19-4-57
Swami Sivananda Ashram	Rishikesh	27-2-57
Ubhaya Vedanta Sanskrit College	Sriperumbudur	7-2-57
Universities—		
Allahabad (Sanskrit Department)	Allahabad	23-3-57
Andhra Sanskrit Department	Waltair	16-1-57
Annamalai (Sanskrit Department)	Annamalainagar	11-2-57
Banaras Hindu (Sanskrit Mahavidyalaya)	Banaras.	20-3-57
Calcutta (Sanskrit Department)	Calcutta	12-1-57
Gujarat (Sanskrit Department)	Ahmedabad	20-4-57
Lucknow (Sanskrit Department)	Lucknow	26-3-57
Madras (Sanskrit Department)	Madras	5-2-57

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1	2	3
Maharaja Sayajirao (Sanskrit Department)	Baroda	21-4-57
Mysore (Sanskrit Department)	Mysore	23-2-57
Osmania (Sanskrit Academy and MSS Library)	Hyderabad	26-2-57
Punjab (Sanskrit Department)	Jullundur	21-5-57
Travancore (Sanskrit Department)	Trivandrum	16-2-57
Travancore (Oriental MSS. Library)	Trivandrum	16-2-57
Travancore (Sanskrit College)	Trivandrum	17-2-57
Upanishad Brahma Mutt and MSS. Library	Kanchi	7-2-57
Vaidika Mandal	Banaras	22-3-57
Vaidika Samshodhana Mandala	Poona	16-4-57
Vaidika Tattva Shodha Sansthan Manavashram	Jaipur	11-5-57
Vaishnava Theological University	Mathura	13-5-57
Vangiya Sanskrit Siksha Parishad	Calcutta	12-1-57
Vangiya Sahitya Parishad	Calcutta	6-1-57
Vani Vilas Press	Srirangam	13-2-57
Vasistha Ashram	Gauhati	19-3-57
Vedanta Vardhini Sanskrit College	Hyderabad	26-2-57
Veda Vedanta Vaijayanti School	Kanchi	7-2-57
Veda Vedanta Vardhini Vidyalaya	Madras	8-2-57
Venkataramana Ayurvedic College & Dispensary	Madras	6-2-57
Vidarbha Sahitya Sangha	Nagpur	25-4-57
Virasaiva Math	Siddhaganga	22-2-57
Virasaiva Sanskrit, Veda and Jyotisha Pastasala and Free Boarding Home	Mysore	24-2-57
Vishveshvarananda Vedic Research Institute	Hoshiarpur	20-5-57
Viveka Vardhini College	Hyderabad	26-2-57

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APPENDIX VIII

INSTITUTIONS WHOSE REPRESENTATIVES GAVE ORAL EVIDENCE BEFORE THE COMMISSION

Name of the Institution	Place of interview	Date
1	2	3
A. S. College	Khanna	19-5-57
A. C. Jain College	Madras	10-2-57
Adhyayana Sabha	Madras	10-2-57
Advaita Sabha	Kanchi	7-2-57
Advaita Sabha (Kumbhakonam)	Tanjore	12-2-57
Advaita Sabha	Tiruchi	14-2-57
Adyar Library	Madras	6-2-57
Agarchand Manmal Jain College	Madras	10-2-57
Ahobil Mutt Sanskrit College, Madhurantakam	Madras	10-2-57
Akhil Bharatiya Skt. Sahitya Sammelan	New Delhi	17-5-57
Akhila Kerala Skt. Sahitya Parishad	Trichur	19-2-57
All-India Radio	Bangalore	23-2-57
All Kerala Skt. Association	Trivandrum	17-2-57
All-Orissa Ayurvedic Conference	Cuttuck	13-1-57
Amara Bharati Sabha	Chidambaram	11-2-57
Andhra Ayurveda Parishad	Vijayawada	18-1-57
Andhra Christian College, Guntur	Vijayawada	18-1-57
Andhra Girvana Vidya Peeth, Kovvur	Rajahmundry	17-1-57
Andhra Historical Research Society	Rajahmundry	17-1-57
Andhra Jatiya Kalasala	Masulipatam	18-1-57
Annaswami Iyengar Pathasala	Tanhjore	12-2-57
Archaeology Department, Govt. of India	New Delhi	14-5-57
Arumukha N. High School	Chidambaram	11-2-57
Arya High School, Phagwara	Jullundur	20-5-57
Arya Kanya Mahavidyalaya	Jullundur	21-5-57
Arya Kanya Vidyalaya	Baroda	22-4-57
Arya Pratinidhi Sabha	Jullundur	21-5-57
Arya Samaj	Bombay	18-4-57
Arya Samaj	Hoshiarpur	20-5-57
Asiatic Society	Bombay	17-4-57
Asiatic Society	Calcutta	6-1-57
Assam Skt. Association	Gauhati	18-3-57
Assan Skt. Pandit Parishad	Gauhati	18-3-57
Assam Skt. Parishad	Gauhati	19-3-57
Assam State Museum	Gauhati	19-3-57
Assam State Museum	Gauhati	19-3-57
Ayurveda College, Rishikul, Nainital	Hardwar	27-3-57
Ayurveda College	Jaipur	11-5-57
Ayurveda College	Trivandrum	17-2-57
B. Barua College	Gauhati	18-3-57
B. H. High School	Tiruchi	14-2-57
B. L. College	Amritsar	21-5-57
B. N. College	Patna	7-1-57
B. N. S. D. College, Kanpur	Lucknow	26-3-57
Bala Gurukulam, Muttarasanallur	Tiruchi	14-2-57
Balamukunda Skt. Vidyalaya	Ayodhya	24-3-57
Bar Association	Tiruvaiyaru	13-2-57

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1	2	3
Bar Council	Tiruchi	14-2-57
Basaveshvara College, Bagalkot	Bangalore	21-2-57
Bhandarkar Oriental Research Institute	Poona	15-4-57
Bharati Trantrik Union	Gauhati	19-3-57
Bharatiya Vidya Bhavan	Bombay	17-4-57
Bholabhai J. Institute of Learning and Research	Ahmedabad	19-4-57
Bhonsla Skt. Mahavidyalaya	Nagpur	25-4-57
Bihar Research Society	Patna	9-1-57
Bihar Skt. Samiti	Patna	9-1-57
Bilveshvar Skt. Vidyalaya, Meerut	New Delhi	17-5-57
Birla Mahavidyalaya	Banaras	22-3-57
Board High School, Unguttur	Rajahmundry	17-1-57
Board of Nationalisation of Text-Books	Jaipur	11-5-57
Brahmachari Wadi Skt. Pathasala	Ahmedabad	19-4-57
Brahmra Karma Vivardhini Skt. Pathasala	Nagpur	25-4-57
Brahmana Gurukulashram	Viyayawada	18-1-57
Brahmana Vaidika Adarsha Vidyalaya	Ayodhya	24-3-57
Brihad Gujarat Skt. Parisnad	Ahmedabad	20-4-57
Camp Education Society's High School	Poona	15-4-57
Central College.	Bangalore	21-2-57
Central Government—		
Ministry of Finance	New Delhi	17-5-57
„ Home Affairs	New Delhi	15-5-57
„ Information and Broadcasting	New Delhi	15-5-57
Chamarajendra Skt. College	Bangalore	22-2-57
Chandradhari Mithila College	Darbhanga	8-1-57
Chattiar Sastra Pathasala, Karur	Tiruchi	14-2-57
Chidambarasrama, Gubbi	Bangalore	22-2-57
Chitrodaya Pandita Parishad	Trivandrum	17-2-57
Chittoor Skt. Bhasha Pracharini Sabha, Chittoor	Tirupati	9-2-57
Chittoor Skt. Bhasha Pracharini Sabha Branch, Hydreabad	Hyderabad	26-2-57
Choukhamba Skt. Series	Banaras.	21-3-57
Christ College	Cuttack	13-1-57
College of Indology	Banaras.	20-3-57
College of Integrated Medicine	Madras	5-2-57
Cotton Collegiate School	Gauhati	19-3-57
Council of Skt. Education	Hyderabad	27-2-57
D. V. Marvadi Sanskrit Vidyalaya	Ayodhya	24-3-57
Dakshinadesiya Skt. Pandita Parishad	Madras	6-2-57
Dandevala Mandir Pathasala	Delhi	16-5-57
Darshana Mahavidyalaya	Rishikesh	27-3-57
Darsanika Asrama	Ayodhya	24-3-57
Dayananda Anglo-Vedic College	Ambala	18-5-57
Dayananda Anglo-Vedic College	Hoshiarpur	20-5-57
Dayananda Anglo-Vedic College, Dehra Dun	Hardwar	27-3-57
Dayananda Anglo-Vedic College	Amritsar	21-5-57
Dayananda Anglo-Vedic College	Jullundur	20-5-57
Dayananda Anglo-Vedic College	Lucknow	25-3-57
Dayananda Ayurvedic College	Jullundur	21-5-57
Deccan College Post-graduate and Research Institute	Poona	15-4-57
Department of Cultural Activities, Mysore Government	Bangalore	21-2-57
Department of Education—		
(i) Andhra	Hyderabad	26-2-57
(ii) Assam (Sanskrit Board)	Gauhati	18-3-57
(iii) Bihar	Patna	9-1-57

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1	2	3
(iv) Bombay	Bombay	17-4-57
(v) Kerala	Trivandrum	16-2-57
(vi) Madhya Pradesh	Bhopal	24-4-57
(vii) Madras	Madras	5-2-57
(viii) Mysore	Bangalore	21-2-57
(ix) Orissa	Cuttuck.	13-1-57
(x) Fanjab	Chandigarh	18-5-57
(xi) Rajasthan	Jaipur	12-5-57
(xii) Uttar Pradesh	Lucknow	25-3-57
(xiii) West Bengal	Calcutta	4-1-57
De asvam Board	Triavndrum	17-2-57
DharmaSangha Skt. Vidyalaya	New Delhi	16-5-57
DharmaSangha Skt. Vidyalaya	Lucknow	26-3-57
Dharmartha Council	Jammu	22-5-57
Dharma aram Oriental College	Chidambaram	11-2-57
"Dharmika Hindu" (Journal)	Madras	10-2-57
"Dinamani" (Daily)	Madras	10-2-57
Doaba College	Jullundur	21-5-57
Dwaraka Peeth	Ahmedabad	20-4-57
Dwarakesha Skt. Mahavidyalaya	Mathura	13-5-57
'Edu ational India" (Journal)	Masulipatnam	18-1-57
Egmore Skt. Schcol	Madras	10-2-57
E ementary Skt. School	Rajahmundry.	17-1-57
Elphinstone College	Bombay	17-4-57
G. M. Co llege	Ambala	18-5-57
Gadwal Skt. Pathasala	Hyderabad	26-2-57
Gandhi Municipal High School, Vizag	Waltair	16-1-57
Ganeshand Co.	Madras	6-2-57
Ganganagar College	Jaipur	11-5-57
Ganganath Jha Research Institute	Allahabad	23-3-57
Gautami Vidyapeetham	Rajahmundry.	17-1-57
Gayatri Brahmacharyasrama	Ayodhya	24-3-57
Gita Press	Trichur	19-2-57
Goenka Mahavidyalaya	Banaras.	22-3-57
Gokhale Institute of Public Affairs	Bangalore	21-2-57
Goripur Tarinipriya Chatushpath	Gauhati	18-3-57
Govardhana Vidyalaya	Mathura	13-5-57
Government Arts College	Madras	8-2-57
Government Arts College	Rajahmundry.	17-1 57
Government College	Jammu	22-5-57
Government College Kotah	Jaipur	11-5-57
Government College	Patna	7-1-57
Government College of Indian Medicine	Mysore	23-2-57
Government High School	Hoshiarpur	20-5-57
Government Skt. Vidyalaya, Kapurthala	Jullundur	20-5-57
Government Training College	Jullundur	20-5-57
Government Training College	Rajahmundry.	17-1-57
Government Training College	Trichur	19-2-57
Govindakudi Veda Pathasala, Kumbhakonam	Tanjore	12-2-57
Gujarat College	Ahmedabad	19-4-57
Gujarati Printing Press	Bombay	18-4-57
Gurukul, Jhajjhar	New Delhi	16-5-57
Gurukul Kangri Vishva Vidyalaya	Hardwar	27-3-57
Gurukul Mahavidyalaya	Ayodhya	26-3-57
Gurukul Mahavidyalaya, Jwalapur	Hardwar	27-3-57
Gurukul Vrindavan	Brindavan	13-5-57

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1	2	3
Hansraj College	New Delhi	15-5-57
Hansraj Mahila Vidyalaya	Jullundur	21-5-57
Hariram Skt. Vidyalaya	Allahabad	23-3-57
High School, Gauhati	Gauhati	19-3-57
High School (Government)	Trichur	19-2-57
Hindi Sahitya Sangth	Jaipur	11-5-57
Hindi Vidya Peeth	Madras	8-2-57
"Hindu" (Daily)	Madras	10-2-57
Hindu College	Amritsar	21-5-57
Hindu College	New Delhi	16-5-57
Hindu College	Masulipatam	18-1-57
Hindu High School	Madras	8-2-57
Hindu Religious & Charitable and Endowments Department (Andhra Pradesh)	Masulipatnam	18-1-57
Hindu Sabha College	Amritsar	21-5-57
Hindu Theological High School	Madras	8-2-57
Hitaial Bhai Skt. Vidyalaya	Brindavan	13-5-57
Holkar College, Indore	Ujjain	23-4-57
"Indian Express" (Daily)	Madras	10-2-57
Indian P.E.N.	Bombay	17-4-57
Indore Skt. College, Indore	Ujjain	23-4-57
Institute of Indology	Allahabad	23-3-57
Jagannath Veda-Karamakanda Vidyapitha	Puri	8-1-57
Jay Bharat Skt. Sadhu Mahavidyalaya	Hardwar	27-3-57
Jaya Chamarajendra Institute of Ayurveda	Bangalore	21-2-57
Jhandewala Vidyalaya	New Delhi	16-2-57
Jodhpur Skt. College, Jodhpur	Jaipur	11-5-57
K. P. Jayaswal Institute	Patna	7-1-57
Kaivalya Dham	Lonavala	16-4-57
Kakumani A. C. Skt. School	Madras	8-2-57
Kala Kshetra	Madras	5-2-57
Kalidas Smarak Samiti	Ujjain	23-4-57
Kalidas Society.	Nagpur	25-4-57
Kamakoti Pitham	Kanchi	7-2-57
Kanya Gurukula	Brindavan	13-5-57
Kanyakubja College	Lucknow	25-3-57
Kanya Mahavidyalaya	Jullundur	20-5-57
Karavir Vidyalaya	Allahabad	23-3-57
Kashi Vidvat Parishad	Banaras.	22-3-57
Kashi Vishvanath Skt. Pathasala	Ahmedabad	20-4-57
Kerala Varma College	Trichur	19-2-57
Khalsa College, Ludhiana	Hoshiarpur	20-5-57
Kishoriraman College	Mathura	13-5-57
Kuppuswami Sastri Research Institute.	Madras	6-2-57
L. D. Arts College	Ahmdeabad	19-4-57
Ladies' College	Jullundur	21-5-57
Lady Brabourne College	Calcutta	4-1-57
Lady Sivaswami Iyer Girls' High School	Madras	6-2-57
Law College	Jullundur	21-5-57
Loyola College	Madras	8-2-57
M. L. N. College, Jaghari	Ambala	18-5-57
M. S. Vidyasala	Chindambaram	11-2-57
Madhav College	Ujjain	23-4-57
Madhavdas Bagicha Skt. Vidyalaya	New Delhi	16-5-57
Madhva Siddhanta Unnahini Sabha, Tiruchanur	Tirupati	9-2-57
Madras Skt. College	Madras	6-2-57
Madura College, Madura	Tiruchi	14-2-57
Mahanirvana Veda Vidyalaya	Allahabad	23-3-57

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1	2	3
Maharaja's College, Ernakulam	Tripunittura	18-2-57
Maharaja's College	Jaipur	11-5-57
Maharaja's Skt. College	Jaipur	11-5-57
Maharaja's Skt. College	Mysore	23-2-57
Maharaja's Skt. College, Vizianagaram	Waltair	16-1-57
Maharashtra Sahitya Parishad	Poona	15-4-57
Mahila Seva Samaj	Bangalore	24-4-57
Manuscripts Library (Osmania University)	Hyderabad	26-2-57
Manuscripts Library Govt.	Madras	5-2-57
Manuscripts Library of the Maharaja's Palace	Trivandrum	17-2-57
"Mathrubhumi" (Daily), Kozhikode	Trichur	20-2-57
Mathura Vidyalaya	Mathura	13-5-57
Mental Health Institute	Bangalore	22-2-57
Ministry of Education	New Delhi	17-5-57
Mithila Institute	Darbhanga	8-1-57
Mithila Sanskrit College	Darbhanga	8-1-57
Motilal Banarasi Das (Publishers)	Banaras	21-3-57
Mrs. A. V. N. College	Waltair	16-1-57
Muthia Chettiar High School	Madras	8-2-57
Mysore University Library	Mysore	23-2-57
Nagpur Mahavidyalaya	Nagpur	25-4-57
Narasimha Skt. College	Chettigudur	18-1-57
Nari Shiksha Niketan	Lucknow	26-3-57
National College	Bangalore	21-2 57
National College	Tiruchi	14-2-57
National High School, Mannargudi	Tanjore	12-2-57
National Physical Laboratory	Delhi	14-5-57
Nava Nalanda Mahavihar	Patna	7-1-57
New English School	Poona	15-4-57
New Type Skt. High School	Patna	7-1-57
Nimbarka Mahavidyalaya	Brindavan	13-5-57
Nirmal Skt. Vidyalaya, Kankhal	Hardwar	27-3-57
Nirukta Bharati	Vijayawada	18-1-57
Nishulka Gurukul Mahavidyalaya	Ayodhya	24-3-57
Nityananda Veda Vidyalaya	Banaras	21-3-57
Nizam's College	Hyderabad	26-2-57
Nutan Marathi Vidyalaya High School	Poona	15-4-57
Oriental High School, Srirangam	Tiruchi	14-2-57
Oriental Institute	Baroda	21-4-57
Oriental Middle School, Ahobila Math, Srirangam	Tiruchi	14-2-57
Oriental MSS. Library	Mysore	23-2-57
Oriental MSS. Library	Trivandrum	16-2-57
Oriental School	Waltair	16-1-57
Orissa Skt. Parishad	Cuttuck	13-1-57
P. S. High School	Madras	6-2-57
Pachaiappa's College	Madras	6-2-57
Pachaiappa's High School	Chidambaram	11-2-57
Palace MSS. Library	Trivandrum	16-2-57
Panchanad Skt. Vidyalaya, Sonepat	Khanna	19-5-57
Panchanga Vibhag (Skt. Mahavidyalaya) B. H. U.	Banaras.	21-3-57
Pandita Mandala (Desiya Vidyasala)	Bangalore	22-2-57
Panini Vidyalaya	Banaras.	21-3-57
Panjab University Camp College	New Delhi	17-5-57
Panjab University College	Hoshiarpur	20-5-57
Panjab University Publication Bureau	Jullundur	21-5-57
Parakalaswami Mutt	Mysore	23-2-57
Parshwanath Vidyashram	Banaras	20-3-57

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1	2	3
Parthsarathi Temple	Madras	8-2-57
Patanjali Vidyalayam	Chidambaram	11-2-57
Patna College	Patna	7-1-57
Pejawar Mutt	Mysore	23-2-57
Poonnambalam Skt. Vidyasala	Chidambaram	11-2-57
Pragjyotisha College	Gauhati	19-3-57
Prayag Vidvat Samiti	Allahabad	23-3-57
Presidency College	Calcutta	4-1-57
Presidency College	Madras	5-2-57
Prince of Wales Museum	Bombay	18-4-57
Punnur Skt. Kalashala	Hyderabad	27-2-57
Puri Jagannath Veda Karma Kanda Pathashala	Puri	15-1-57
Queen Mary's College	Madras	5-2-57
R. D. College Old Boy's Association Madurai	Tiruchi	14-2-57
Radhakrishna Skt. Mahavidyalaya, Deoria	Ayodhya	24-3-57
Radha Raman Bhagawata Mahavidyalaya	Navadvipdham	5-1-57
Radhika Chatuspathi	Navadvipdham	5-1-57
Raghunath Library	Puri	14-1-57
Raghunath Skt. College	Jammu	22-5-57
"Rajasthan Sodh Patrika" (Journal)	Jaipur	12-5-57
Rajeshvari Kalasala, Medekuru, E. Godavari	Rajahmundry	17-1-57
Raj Library	Darbhanga	8-1-57
Rajgopal Skt. Pathasala	Ayodhya	24-3-57
Rajarshi Secondary Skt. School	Trichur	19-2-57
Raja's College	Tiruvaiyaru	13-2-57
Rajasthan Puratattva Mandir	Jaipur	11-5-57
Rajasthan Vishva Vidya Peeth, Udaipur	Jaipur	12-5-57
Raja-Veda-Pathasala	Tiruvaiyaru	13-2-57
Ramadeshika Skt. Vidyalaya	Allahabad	23-3-57
Rama Gadhia College, Phagwara	Jullundur	20-5-57
Ramakrishna High School	Chidambaram	11-2-57
Ramakrishna Mission	Kaladi	19-2-57
Ramakrishna Mission	New Delhi	15-5-57
Ramakrishna Mission	Madras	6-2-57
Ramakrishna Mission Boys' High School	Madras	6-2-57
Ramakrishna Mission Girls' High School	Madras	6-2-57
Ramakrishna Mutt	Bangalore	21-2-57
Ramakrishna Vidyasala High School	Chidambaram	11-2-57
Ramanand College	Ahmedabad	19-4-57
Ramaswami C. High School	Chidambaram	11-2-57
Ramavarma Skt. Kalalaya	Tripunittura	18-2-57
Ramlal Skt. Mahavidyalaya, Dari Baug	New Delhi	16-5-57
Rameshvaram Devasthanam Pathasala, Madura	Tiruchi	14-2-57
Ranga Lakshmi Vidyalaya	Brindavan	13-5-57
Ravenshaw College	Cuttack	13-1-57
Recognised Oriental School, Verpedu	Tirupati	9-2-57
Rishikesh Brahmacharyashrama	Hardwar	27-3-57
S. C. S. College	Puri	14-1-57
S. P. College	Poona	15-4-57
S. R. R. and C. V. R. College	Vijayawada	18-1-57
S. T. College	Ambala	18-5-57
S. V. O. Secondary School	Tirupati	9-2-57
Saddharma Vivardhini Skt. Pathasala	Ayodhya	24-3-57
Sahitya Dipika Skt. College, Pavaratty	Trichur	19-2-57
Sain Das High School	Jullundur	21-5-57
Samaveda Sanskrit College	Bangalore	22-2-57
Samskrita Saket" (Journal)	Ayodhya	24-3-57

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1	2	3
Sanatana Dharma College	Ambala	18-5-57
Sanatana Dharma College, Kanpur	Lucknow	26-3-57
Sanatana Dharma Gurukula, Jagadhari	Ambala	18-5-57
Sanatana Dharma Pathasala, Beawar	Jaipur	12-5-57
Sanatana Dharma Skt. College	Ambala	18-5-57
Sanatana Dharma Skt. College	Hoshiarpur	20-5-57
Sanatana Dharma Skt. Pathasala	Jullundur	20-5-57
Sanatana Dharma Skt. Vidyalaya	Jullundur	20-5-57
Sanatana Dt. Sanskrit Vidyalaya, Mussori	Hardwar	24-3-57
Sanga-Veda Pathasala	Masulipatnam	18-1-57
Sanga-Veda Vidyalaya	Varanasi	22-3-57
Sankara College	Kaladi	19-2-57
Sanskrit Academy	Bangalore	21-2-57
Sankrit Academy	Kanchi	7-2-57
Sanskrit Academy	Madras	6-2-57
Sanskrit Bhasha Prachara Samiti	Hyderabad	27-2-57
Sanskrit Bhasha Pracharini Sabha, Chittoor	Tirupati	9-2-57
Sanskrit Bhasha Pracharini Sabha	Nagpur	25-4-57
Sanskrit College, Akiripalli	Rajahmundry.	17-1-57
Sanskrit College (Government)	Banaras.	21-3-57
Sanskrit College	Baroda	21-4-57
Sanskrit College (Government) Bhagalpur	Patna	9-1-57
Sanskrit College (Government)	Calcutta	4-1-57
Sanskrit College	Jaipur	11-5-57
Sanskrit College	Jammu	22-5-57
Sanskrit College, Modekkuru	Rajahmundry.	17-1-57
Sanskrit College, Muzaffarpur	Darbhanga	8-1-57
Sanskrit College, Gwalior	Ujjain	23-4-57
Sanskrit College (Govt. Tol.)	Navadwipdham	5-1-57
Sanskrit College (Govt.), Nabha	Khanna.	19-5-57
Sanskrit College (Govt.)	Patna	7-1-57
Sanskrit College	Puri	14-1-57
Sanskrit College (Govt.) Sikar	Jaipur	12-5-57
Sanskrit College, Secunderabad	Hyderabad	27-2-57
Sanskrit College	Sriperumbudur	7-2-57
Sanskrit College (University)	Trivandrum	16-2-57
Sanskrit High School, Chhapra	Darbhanga	8-1-57
Sanskrit High School, Motihari	Darbhanga	8-1-57
Sanskrit High School	Patna	7-1-57
Sanskrit Mahavidyalaya (B.H.U.)	Banaras.	20-4-57
Sanskrit Mahavidyalaya, Gwalior	Ayodhya	24-3-57
Sanskrit Mahavidyalaya, Jamnagar	Ahmedabad	20-4-57
Sanskrit Parishad, Bilaspur	Nagpur	25-4-57
Sanskrit Parishad	Ujjain	23-4-57
Sanskrit Pathasala, Agaramangudi	Tanjore	12-2-57
Sanskrit Pathasala	Ahmedabad	20-4-57
Sanskrit Pathasala, Durgiana	Amritsar	21-5-57
Sanskrit Pathasala	Siddhaganga	22-2-57
Sanskrit Pathasala (Govt.)	Ujjain	23-4-57
Sanskrit Prachara Sangha	Bangalore	22-2-57
Sanskrit Pracharini Sabha, Azamgarh	Banaras.	21-3-57
Sanskrit Pracharini Sabha	Madras	8-2-57
Sanskrit Sahitya Parishad	Calcutta	6-1-57
Sanskrit Sahitya Parishad	Tiruchi	14-2-57
Sanskrit Sahitya Parishad	Ujjain	23-4-57
Sanskrit Sahitya Samiti	Masulipatnam	18-1-57
Sanskrit Sahitya Sammelan	Ambala	18-5-57

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1	2	3
Sanskrit Sahitya Sammelan	Patna	7-1-57
Sanskrit Sanjivani Samaj	Patna	7-1-57
Sanskrit Sanjivani Sabha	Gauhati	18-3-57
Sanskrit School, Melattur	Tanjore	12-2-57
Sanskrit School, Narkatia	Darbhanga	8-1-57
Sanskrit Seva Samajam	Tanjore	13-2-57
Sanskrit Vidya Peetha	Bombay	18-4-57
Sanskrit Vishva Parishad	Lucknow	26-3-57
—Chidambaram Branch	Chidambaram	11-2-57
—Hyderabad Branch	Hyderabad	26-2-57
—Jammu Branch	Jammu	22-5-57
—Khanna Branch	Khanna	19-5-57
—Puri Branch	Puri	14-1-57
—Trichur Branch	Trichur	19-2-57
Sannyasi Mahavidyalaya	Banaras	22-3-57
Sarada Sanskrit Vidyalaya	Lucknow	25-3-57
Saraswati Bhavan Library	Banaras	21-3-57
Saraswati Mahal Library	Tanjore	13-2-57
Saraswati Skt. Mahavidyalaya	Khanna	19-5-57
Sarayuparina Brahmana Skt. Adarsha Vidyalaya	Allahabad	23-3-57
Sarvar Sanskrit Adarsa Vidyalaya, Salempore	Ayodhya	24-3-57
Saudamini Skt. Pathasala	Allahabad	23-3-57
Saurashtra Sabha, Madura	Tiruchi	14-2-57
Scindia Oriental Institute	Ujjain	23-4-57
Seetalakshmi Ramaswami College	Tiruhci	14-2-57
Seth Gokuldas Tejpal Skt. Pathasala	Bombay	18-4-57
Sharadasrcam Vidya Mandir	Bombay	18-4-57
Shivaprasad Skt. Adarsha Vidyalaya	Lucknow	26-1-57
Shivasharma Skt. Pathasala	Allahabad	23-3-57
Shreemati Nathibai D. T. College	Bombay	18-4-57
Shrikrishna Vidyalaya	Gauhati	18-3-57
Shrinivas Mahavidyalaya	Brindavan	13-3-57
Shri Sanatana Dharma Vidyalaya, Mussoorie	Hardwar	27-3-57
Shri Vaishnava Dharma Skt. Pathasala	Ayodhya	24-3-57
Shri Vallabharam Shaligram Sanga Veda Vidyalaya	Banaras	22-3-57
Shrivasa Angan Tol	Navadwipdham	5-1-57
Siddhartha College	Bombay	17-4-57
Sindhi Skt. Mahavidyalaya	Hardwar	27-3-57
Silpi Siddhalingasvami Gurukula	Mysore	23-2-57
Singam Iyengar Pathasala, Srirangam	Tiruchi	14-2-57
Sir Sivaswami Iyer School, Tirukkattupalli	Tiruvaiyaru	13-2-57
Smarta Dharma Mandali	Tirupati	9-2-57
South Indian Vaikhanasa Archaka Sangham	Madras	10-2-57
Sri Munnalal Skt. Pathasala	Hyderabad	27-2-57
Sri Nilakantha Skt. College, Pattambi	Trichur	19-2-57
Srinivasa Press	Tiruvaiyaru	13-2-57
Srinivas Rao High School	Tiruvaiyaru	13-2-57
Sri Rama Sanga Veda Pathasala	Vijayawada	18-1-57
Sri Sarvar Skt. Adarsha Mahavidyalaya, Salempur	Ayodhya	24-3-57
Sri Venkatesvara Oriental College	Tirupati	9-2-57
Sri Venkatesvara University Oriental Research Institute	Tirupati	9-2-57
Sringeri Mutt	Kaladi	19-2-57
St. Mary's College	Trichur	19-2-57
St. Xzvier's College	Bombay	18-4-57
STATES :		
Andhra	Hyderabad	27-2-57
Bombay—Governor	Bombay	17-4-57

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1	2	3
—Chief Minister	Bombay	18-4-57
Kerala—Governor, and Adviser	Trivandrum	16,17-2-57
Madhya Pradesh	Bhopal	24-4-57
Madras	Madras	8-2-57
Mysore	Mysore	21-2-57
Orissa	Puri	14-1-57
Panjab—Chief Secretary	Chandigarh	18-5-57
—Finance Minister	Chandigarh	19-5-57
Uttar Pradesh	Lucknow	26-3-57
Suhrit Sabha	Chidambaram	11-2-57
Svadharama Swarajya Sangha	Madras	10-2-57
Swami Narayana Sanskrit Vidyalaya	Ahmedabad	9-4-57
Syadvada Mahavidyalaya	Banaras.	22-3-57
T. T. Devasthanam	Tirupati	9-2-57
Tarinipriya Chatuspathi, Gauripur	Gauhati	18-3-57
Teachers' Training College	Jammu	12-5-57
Tilak College of Education	Poona	15-4-57
Tilak Vidyapeetha	Poona	15-4-57
Tirtha Pradavidhar Sangha	Poona	16-4-57
Training College	Poona	25-4-57
Training College	Trichur	20-2-57
Tulasi Pustakalaya	Banaras.	22-3-57
Tyagaraja College, Madura	Tiruchi	14-2-57
Ubhaya Vedanta Granthamala	Madras	8-2-57
Udasin Skt. Vidyalaya, Kankhal	Hardwar	27-3-57
Umapati Vidyalaya	Ayodhya	24-3-57
Universities :		
Allahabad	Allahabad	23-3-57
Andhra	Waltair	16-1-57
Annamalai	Annamalainagar	11-2-57
Banaras Hindu	Banaras.	20-3-57
Baroda	Baroda	21-4-57
Bihar	Patna	7-1-57
Bombay	Bombay	17-4-57
Calcutta	Calcutta	10-1-57
Delhi	New Dlehi	14-5-57
Gauhati	Gauhati	18-3-57
Gujarat	Ahmedabad	18-4-57
Karnatak	Bangalore	21-2-57
Kerala	Trivandrum	16-2-57
Kurukshetra	Chandigarh	18-5-57
Lucknow	Lucknow	25-3-57
Madras	Madras	5-2-57
Maharaja Sayajirao	Baroda	21-4-57
Mysore	Mysore	23-2-57
Nagpur	Nagpur	25-4-57
Osmania	Hyderabad	26-2-57
Punjab	Delhi	16-5-57
Patna	Patna	9-1-57
Poona	Poona	15-4-57
Rajasthan	Jaipur	12-5-57
Sri Venkatesvara	Tirupati	9-2-57
Utkal	Cuttuck.	13-1-57
Varanasi Sanskrit	Banaras.	21-3-57
Vikram	Ujjain	23-4-57
Visva-Bharati, Santiniketan	Calcutta	12-1-57
University Grants Commission	Delhi	14-5-57

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1	2	3
University Teachers' Training College	Mysore	23-2-57
Upanisad Brahma Mutt and MSS Library	Kanchi	7-2-57
Vaidika Mandal	Banaras	22-3-57
Vaidika Samshodhana Mandala	Poona	16-4-57
Vaikhanasa Archaka Sangha	Madras	10-2-57
Vaishali Institute for Jainism	Darbhanga	8-1-57
Vaishnava Pathasala	Chidambaram	11-2-57
Vaishnava Theological University	Brindaban	13-5-57
Vangiya Sankrit Siksha Parishad	Calcutta	10-1-57
Varanaseya Skt. Samsad	Banaras	21-3-57
Veda and Vedanta School, Kanchi	Kanchi	7-2-57
Veda College, Nellore	Tirupati	9-2-57
Veda Pathasala, Chittoor (Kerala)	Kaladi	19-2-57
Veda Pathsala, Manakkal	Tiruchi	14-2-57
Veda Pathasala	Poona	16-4-57
Veda Skt. Vidyalaya	Madras	10-2-57
Veda Sastra Parishad	Rajahmundry	17-1-57
Veda Sastra Pathasala	Kaladi	19-2-57
Veda Shastrottejak Sabha	Poona	15-4-57
"Vedanta Kesari" (Journal)	Madras	6-2-57
Vendanta Vardhini Skt. College	Hyderabad	27-2-57
Vedavedanta Bodhini Skt. College, Melkote	Mysore	24-2-57
Vedavedanta Vardhini Vidyalaya	Madras	6-2-57
Vedhashala	Jaipur	11-5-57
Vedhashala	Ujjain	23-4-57
Venimadhav Skt. Vidyalaya	Allahabad	23-3-57
Venkataramana Ayurveda College	Madras	6-2 57
Vilaspur Skt. Vishva Parishad, Bilaspur	Nagpur	23-4-57
Vishveshvaranand Vedic Research Institute	Hoshiarpur	20-5-57
Vivekananda College	Madras	6-2-57
Vivekananda High School	Tiruparaithurai	13-2-57
Wadia College	Poona	15-4-57
Women's College, B. H. U.	Banaras	20-3-57
Yadagiri Skt. Vidyapeetham	Hyderabad	26-2-57
Yoga Ashram	Bombay	18-4-57

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APPENDIX IX

LIST OF INDIVIDUALS WHO GAVE ORAL EVIDENCE BEFORE THE SANSKRIT COMMISSION

Name and Address	Place of Interview	Date
1	2	3
Abhinava Sacchidnanda Tirtha Swamy, Dwarakapeeth	Sinor	21-4-57
Abhyankar, K. V., Tilak Vidyapeeth	Poona	15-4-57
Acharya Ayodhyaprasad, Balamukund Skt. Vidyalaya	Ayodhya	24-3-57
Acharya Banambar, Christ College	Cuttack	13-1-57
Acharya Chintamani, Ex-Vice-Chancellor (Utkal)	Cuttack	13-1-57
Acharya P. K. Retd. Professor	Allahabad	23-3-57
Acharya Poornachandra Pandit	Banaras	22-3-57
Acharya S. N., Skt. Visva Parishad	Puri	14-1-57
Acharya Sitaram, Ram Desika Skt. Vidyalaya	Allahabad	23-3-57
Adya Rangacharya, All India Radio	Bangalore	22-2-57
Agamananda Swamy, Sankara College	Kaladi	19-2-57
Agarwal Jagannath, Skt. Deptt. (P.U.)	Jullundur	20-5-57
Aghora Sarma, Sanskrit teacher	Tiruvaiyyaru	13-2-57
Aggarwal H. R., Professor	Chandigarh	19-5-57
Agrawala V. S., Professor of Art & Architecture (B.H.U.)	Banaras	20-3-57
Ahuja R. L., S. T. College	Ambala	18-5-57
Aiyangar Ananthasayanam M., Speaker, Lok Sabha	New Delhi	14-5-57
Aiyar R. Sundaranarayana, Chitrodaya Pandita Parishad	Trivandrum	17-2-57
Aiyar A. S. Rama, Accountant-General	Allahabad	23-3-57
Aiyer C. P. Ramaswami, Ex-Vice-Chancellor (B.H.U.)	Madras	6-2-57
Aiyer K. A. S., Head of the Skt. Dept. Lucknow University	Lucknow	25-3-57
Aiyer Vaidyanatha, Skt. Sahitya Parishad	Tiruchi	14-2-57
Altekar A. S., K. P. Jayaswal Institute	Patna	7-1-57
Amarnath Shastri, Sanskrit Vishva Parishad	Khanna	19-5-57
Amaranath Shastri, V. V. R. Institute	Hoshiarpur	20-5-57
Amarnath Vidyalankar, Education Minister	Chandigarh	18-5-57
Ambidi Kalyani Amma (Smt.), Maharaja's College, Ernakulam	Tripuniturra	18-2-57
Ananda Krishna Rao V, Advocate	Masulipatam	18-1-57
Anantachar C., Pandita Mandal	Bangalore	22-2-57
Anan acharya V., Pandit	Madras	8-2-57
Ananta Krishna Sastri, N. S., Advaita Sabha, Kanchi,	Kanchi	15-2-57
Anantk rishnasastry N. S., Noonni	Kilakadayam	7-2-57
Anantakumar Tarkatir atirtha, Govt. Skt. College	Calcutta	10-1-57
Anant Ram Shastri, Skt. Viishva Parishad	Jammu	22-5-57
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Ranganathacharya C. K., Inspector of Skt. Schools	Bangalore	21-2-57
Ranganathanandaswami, Ramakrishna Mission	Delhi	15-5-57
Rao A. V., Prof. of English, Lucknow University	Lucknow	25-3-57
Rao K. Narayana, Madhva Siddhanta Unnathini Sabha, Tiruchanur	Tirupati	9-2-57
Ras Vihari Goswami, Hitalal Bhai Skt. Vidyalaya	Brindavan	13-5-57
Rath Sadasiva, Raghunath Library	Puri	14-1-57
Ratna Chandra Shastri, P. U. College	Hoshiarpur	20-5-57
Rattanchand Prof., Karnal	Chandigarh	19-5-57
Ravi Varma L. A., Hon. Director Palace MSS. Library	Trivandrum	17-2-57
Ray Barket Ray, Council of Skt. Education	Hyderabad	27-2-57
Ray Lakshminarayana, Pandit	Darbhanga	8-1-57
Reddiar V., Retd. Lecturer in Tamil	Madras	8-2-57
Reddy B. Gopala, Home Minister, Andhra	Hyderabad	27-2-57
Reddy, D. Ramalinga, Law College	Madras	8-2-57
Reddy D. S., D. P. I., Andhra Pradesh	Hyderabad	26-2-57
Reddy J. C., S. V. O. R. Institute	Tirupati	9-2-57
Rishi Mitra, Arya Samaj	Bombay	18-4-57
Rishi Ram Shastri, S. D. Skt. Vidyalaya	Jullundur	20-5-57
Roy B. C., Chief Minister, West Bengal	Calcutta	11-1-57
Roy Parimal, D. P. I., West Bengal	Calcutta	4-1-57
Rukmini Devi (Smt.), Kalakshetra	Madras	5-2-57
Sadananda, Tarinipriya Chatuspathi, Gauripur	Gauhati	18-3-57
Sahaya Raghunath N., Govt. Post-Graduate Training (Basic) College	Chandigarh	19-5-57
Sahay Shyamanandan, Vice-Chancellor, Bihar University	Patna	7-1-57
Saiyidain K. G. Secry. Ministry of Education	New Delhi	17-5-57
Saksena Babu Ram, Allahabad University	Allahabad	23-3-57
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Sinkaracharya, H. H.	Kanchi	7-2-57
Sinkaracharya, H. H.	Keelakadayam	15-2-57
Sinkaran A., Vivekananda College	Madras	6-2-57
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Sinkarara Narayana Sastri K., Ex-Prof. Maharaja's Skt. College	Keelakadayam	15-2-57
Sinsar Chand, S. P. College	Ambala	18-5-57
Sinsar Chand, Arya Samaj	Hoshiarpur	20-5-57
Siraswati S. K., Asiatic Society	Calcutta	6-1-57
Sarkar U. C., Reader, Law College	Jullundur	21-5-57
Sirma Indraraja, Ayurvedic College, Nainital	Hardwar	27-3-57
Sirma Jagadishwar, Pandit (Kaviraj)	Gauhati	19-3-57
Sirma Jibeshwar, Secy., Assam Skt. Board	Gauhati	18-3-57
Sirma Panchanan, Bharati Tantric Union	Gauhati	19-3-57
Sirma R. R., Head, Philosophy Dept., Gauhati University	Gauhati	18-3-57
Sirma V. Kameswara Pandit, Mrs. A. V. N. College	Waltair	16-1-57
Sastri B. R., Prof. of Skt., Nizam's College	Hyderabad	26-2-57
Sastri Bilmukund, Principal, Sanskrit, Maha-vidyalaya, Gwalior	Ayodhya	24-3-57
Sastri Challa Suryanarayana, Director, Viruktar-Bharati, (Vaidika Vanmaya Pariksha) Sanskrit Research House.	Vijayawada	18-1-57
Sastri G., Venkatarama, Advocate, High Court	Hyderabad	27-2-57
Sastri Harishankar Pandya, Principal, Ahmedabad Sanskrit Pathasala	Ahmedabad	20-4-57
Sastri Kedarnath, Jt. Secretary, A. S. S. S., Publisher, "Samskrita Ratnakara".	Delhi	17-5-57
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Sastri K. Ramamurti, Professor, Sanskrit College	Madras	6-2-57
Sastri Lakshminarayan, Pandit, Mrs. A. V. N. College	Waltair	16-1-57
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Sastri Ramanatha, of Mannargudi	Tanjore	12-2-57
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Satakopa R. K. K., Vedanta Vardhini College	Hyderabad	27-2-57
Satakopacharya, Sri Venkateswara Oriental College	Tirupati	9-2-57
Sathe M. D., Veda Shastrottejaka Sabha	Poona	15-9-57
Satish Chandra, Prof. Dayanand Anglo Vedic College	Hoshiarpur	20-5-57
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Satya Dev, Dayanand Anglo Vedic College	Jullundur	20-5-57
Satyadeva Vasishtha, Pandit	New Delhi	16-5-57
Satyanarayana Sastri C., Director, Nirukta Bharati	Vijayawada	18-1-57
Satyavrata Shastri, Pandit	Amritsar	21-5-57
Sen D. M., Secry. Education Dept., West Bengal	Calcutta	4-1-57
Sen Nikul, Chief Secry., Punjab	Chandigarh	18-5-57
Sen Sukumar, Calcutta University	Calcutta	10-1-57
Sequiera, St. Joseph's College	Tiruchi	14-2-57
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Seshachalam M., Editor, Educational India	Masulipatnam	18-1-57
Seshacharya K., Retd. Prof. of Jyotisha	Mysore	23-2-57
Seshadri T. K., Secry., Veda Skt. Vidyalaya	Madras	10-2-57
Seshagiri Rao P. V., Sri Venkatesvara College	Tirupati	9-2-57
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Sesharama Sastri D., Raja Veda Pathasala	Tiruvaiyaru	13-2-57
Seshasayee, V., Skt. Sahitya Parishad	Tiruchi	14-2-57
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Sharma Jugal Kishore, Registrar, Departmental Examinations	Jaipur	11-5-57
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hharma Ram Narayan Skt. Department, Bihar University	Patna	7-1-57
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Sharma Shankar Prasad, Pandit	Mathura	13-5-57
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Sharma Tirthanathi Pragjyotish College	Gauhati	19-3-57
Sharma V. C., Education Secretary (U. P.).	Lucknow	25-3-57
Shastri Anup Ram, Dwaraka Peetha	Ahmedabad	20-4-57
Shastri Ashutosh, Prof., Caclutta University	Calcutta	10-1-57
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Shastri K. K., Curator, B. J. Institute of Learning & Research	Ahmedabad	19-4-57
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Shivaram Pandit, Dakshina Deshiya Pandit Parishad	Madras	6-2-57
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Shridharnand Shastri, Government Skt. Vidyalaya, Kapurthala	Jullundur	20-5-57
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ShrutiKant, Ram Gadhia College, Phagwara	Jullundur	20-5-57
Shubhamohan al, Reader in Indian Philosophy	Hyderabad	26-2-57
Shukadev Shastri, Skt. Vishva Parishad	Jammu	22-5-57
Shukla Babu al, Government Skt. Pathasala	Ujjain	23-4-57
Shukla Badrinath, Skt. College	Banaras.	21-3-57
Shukla Brahma Shankar, Secry., Tulsi Pustakalaya	Banaras.	22-3-57
Shukla D. N., Skt. Department	Lucknow	25-3-57
Shukla Dharanidhar, Venimadhava Skt. Vidyalaya	Allahabad	23-3-57
Shukla Dharam Vir, Prof. A. S. College	Khanna.	19-5-57
Shukla Hari Ram, Vallabharam Shaligram Sanga Veda Pathasala	Banaras.	22-3-57
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Shukla Kamalkant, Nisshulka-Gurukul Mahavidyalya	Ayodhya	24-3-57
Shukla Krishnakant, Pandit	Allahabad	23-3-57
Shukla Kubernath, Principal, Government Skt. College	Banaras.	21-3-57
Shukla Raj Narain, Kashi Vidvat Parishad	Banaras.	22-3-57
Shukla Ram Govind, Prof. Sanyasi Mahavidyalaya	Banaras.	22-3-57
Shukla Trigunanand, Govt. Skt. High School	Patna	7-1-57
Siddahparadhya, Chamarajendra Skt. College	Bangalore	22-2-57
Siddhanta N. K., Vice-Chancellor, Calcutta University	Calcutta	10-1-57
Singh B., Professor of Politics	Amritsar	21-5-57
Singh Bhagwan, Principal D. A. V. College	Chandigarh	18-5-57
Singh Hargovind, Education Minister (U. P.)	Lucknow	26-3-57
SinghSatyavrata, Lucknow University	Lucknow	23-5-57
Snghal K. C., Pandit	Khanna.	19-5-57
Sinha Gopal Chandra, Officer on Special Duty, Laxicon Department	Lucknow	25-3-57
Sinha K. P., D. P. I., Bihar	Patna	9-1-57
Sitaramiah K., MSS. Library, Osmania University	Hyderabad	26-2-57
Sitarama Rao, Lecturer, Osmania University	Hyderabad	26-2-57
Sitarama Sarma R., Skt. School, Melattur	Tanjore	12-2-57
Sitaram Shastri, Vaidika Mandal	Banaras.	22-3-57
Sitacharanam, S. V. Secondary School	Tirupati	9-2-57
Sitaramayya M., Lecturer in English, National College	Masulipatnam	18-1-57
Sitakumara Swamigalu, Skt. Pathasala	Siddhaganga	22-2-57
Silananda Swami, Yoga Vedanta Forest University	Hardwar	27-3-55
Sitarama Shastri, Prof. of Skt	Mysore	23-2-57
Sohantal, Government Training College	Jullundur	20-5-57
Sohani S. V., Commissioner	Patna	9-1 57
Somadeva Sarma S., Purana Expounder	Madras	10-2-57
Somani G. N., M. P..	Jaipur	12-5-57
SomarajShastri, Skt. Vishva Parishad	Jammu	22-5-57
SomashekharaSastry, K., Principal, Skt. College, Modekkuru	Rajahmundry.	17-1-57
SomayajiG. J., Head of Department of Telugu, Andhra University	Waltair	16-1-57
SomayajiGopalKrishna, Chamarajendra Skt. College	Bangalore	22-2-57
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Soundarajan M., Council of Skt. Education	Hyderabad	27 2-57
Soundararajan R., S. R. High School	Tiruvaiyaru	13-2-57
Srauti Gopalakrishna, Professor of Samaveda, Sanskrit College	Bangalore	22-2-57
Srilantha Sastry, Rameshwaram Devasthanam Pathasala	Tiruchi.	14-2-57
Srikantha Sastry M., Pandit	Mysore	23-2-57
Srikanthayya S. L., Lecturer in Maths., Maharaja's College	Mysore	23-2-57
Srikanthayya T. N., Prof. of Kannada, Maharaja's College	Mysore	23-2 57
Srikrishna Sarma E. R., Adyar Library	Madras	6-2 57
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Srinivasachari K., Skt. Bhasha Pracharini Sabha, Chittoor	Tirupati	9-2-57
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Srinivasachariar	Kanchi.	7-2-57
Srinivasachariar, Raja's College	Tiruvaiyaru	13-2-57
Srinivasachariar, C. N., Advocate	Chidambaram	11 2 57
Srinivasachariar K., Annamalai University	Annamalainagar	11-2-57
Srinivasachariar P. M., Veda Vedanta Vardhini	Madras	8-2-57
Srinivasacharya V., Librarian, Saraswati Mahal Library	Tanjore	13-2-57
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Srinivasan R., Secry., Education Department, Mysore Government	Bangalore	21-2-57
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Srinivasa Rao N., Judge High Court	Bangalore	22-2-57
Srinivasaviradan T. P., Headmaster, Hindu High School	Madras	8-2-57
Sri Prakasa, Governor of Bombay	Bombay	17-4-57
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Sriramu u S., Pandit	Rajahmundry.	17-1-57
Srirama Sastri P. S., Skt. College	Madras	6-2-57
Sthanudutta Shastry, P. U. College	Hoshiarpur	20-5-57
Sthapati S. Nagendra, Director, Silpi Siddhalinga Swami Gurukula	Mysore	23-2-57
Subaiah S., Publisher	Madras	6-2-57
Subbaraman, Headmaster, S. S. I. School	Tiruvaiyaru	13-2-57
Subbarama Pattar P., Pandit	Trichur	19-2-57
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Subba Rao R. V., Andhra Historical Research Society	Rajahmundry.	17-1-57
Subbarao V., Government Training College	Rajahmundry.	17-1-57
Subbaraya Sastri, Lecturer in Skt. Central College	Bangalore	21-2-57
Subbarayadu B. V., Hyderabad Branch of Skt. Pracharini Sabha	Hyderabad	26-2-57
Subrahmania Sastri B., Akt. College	Madras	6-2-57
Subrahmania Sastri S., Skt. Department, Madras University	Madras	5-2-57
Subrahmanya Sastrigal, P. S., Retd. Principal, Skt. College, Tiruvaiyaru	Tiruchi.	14-2-57
Subramanya Sastri, Advaita Sabha	Kanchi.	7-2-57
Subrahmanya Sastri A., Mimamsa Pandit, Skt. College, B. H. U.	Banaras.	26-3-57
Subrahmanya Sastri K. S., Saraswati Mahal Library	Tanjore	13-2-57
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Subrahmanya Sastri N., Curator, Sri Venkatesvara O. R., Institute	Tirupati	9-2-57
Subrahmanya Sastri V., Pandit-Author	Rajahmundry.	17-1-57
Subrahmanya Sastri Veppattur, Pandit, Advaita Sabha	Kanchi.	7-2-57
Subrahmanyam K., Judicial Magistrate	Tanjore	13-2-57
Sudarsanachaya T. K. V. N., S. V. Oriental College	Tirupati	9-2-57
Sukhadia Mohanlal, Chief Minister, Rajasthan	Jaipur	11-5-57
Sukhavaneshvaran A. B., Integral Coach Factory	Madras	10-2-57
Sundara Sarma V., Saraswati Mahal Library	Tanjore	13-2-57
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Suryakant, Prof. of Skt., B. H. U.	Banaras.	20-3-57
Suryanarayana T., Principal, S. R. R. & C. V. R. College	Vijayawada	18-1-57
Suryanarayana Shastry, V. V. R. Institute	Hoshiarpur	20-5-57
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Tatacharya V., Trustee of Temple	Kanchi	7-2-57
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Tek Chand, Ex-Justice, Panjab High Court	Chandigarh	19-5-57
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Tivari Devi Shankar, Chairman, Public Service Commission	Jaipur	12-5-57
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